

Two no-
table Sermons,

Made by that wor-
thy Martyr of Christ Mai-
ster Iohn Bradford, the one
of Repentance, and the o-
ther of the Lordes Sup-
per neuer before
imprinted.

(☞)

Perused and allowed accor-
ding to the Quænes Ma-
iesties Iniunction.

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Imprinted at London
by Iohn Awdeley.

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TO THE CHRI-

stian Reader Tho. Sampson wisheth
the felicity of speedy and full con-
uersion to the Lord.

COnly learned men doo wyte and
publish bookes to profit the age in
which they do lyue, and the poster-
tie. This desire was in the Authour of
this treatise Maister Iohn Bradford, who
was the Preacher and publisher of thys
Sermon of repentaunce. And now, to the
ende that we which do lyue in earth after
him, and are the posteritie, may take as
much or more profit by it then they dyd,
to and for whom in his lyfe tyme he dyd
both preach and publish it, the same hys
labour is by new empzintyng published
again. Nothing is added to thys Ser-
mon, or altered in it: onely to the sermon
of repentaunce befoze pzynted, is added an
other Sermon of the Lords supper, which
he also made, and was neuer pzynted be-
foze. And aptly shalt thou see, good Rea-
der, these two Sermons ioyned together.
For in diligent perusing of the last, thou
shalt see how necessarily he draweth the
doctrine of repentaunce to them al, which

A.y.

do

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do with due preparation receiue the holy
Sacrament of Christ. I doo not knowe
which of the Sermons I shoulde most
praise. I wish that by reading both, thou
mayest make thy great profite. In both
these Sermons thou shalt reade Bradford
preaching repentance with his own pen.

They are counted the most profitable
Teachers, which haue them selues good
experience by practise in them selues;
that which they doo teach to others: so
as may safely say, Brethren be ye followers
of me, and looke on them which walke
as ye haue vs for an example. And surely
such a paterne was Maister Bradford
his lyfe tyme, of this doctrine of repen-
tance which in both these Sermons
teacheth, that I which did know him
familiarlye, must needs geue to God
praise for hym, that among men I haue
scarcelye knowen one lyke vnto hym.
I dyd knowe when, and partlye how
it pleased God by effectually calling
turne his hart vnto the true knowledg
and obedience of the most holy Gospell
Christ our Sauour. Of which God
geue him such an heauently hold and liue

Phil. 3. 17

to the Reader.

Luke. 7.

feeling, that as he did then know that many synnes were forgiven him: so surely he declared by deedes that he loved much. For where he had both giftes and calling to have employed him selfe in civill and worldly affaires profitably, such was his love of Christ, and zeale to the promoting of his glorious Gospel, that he chaunged not onely the course of his former lyfe, as the woman dyd. Luke. 7. but even his former study, as Paule dyd chaunge his former profession and study.

Touching the first, after that God touched his hart with that holy and effectuall calling, he sold his chaynes, rynges, bracelets, and iuels of gold which befoze he used to weare, and dyd bestow the price of this his former vanitie in the necessarye reliefe of Christes poore members, which he could heare of or synde lying sicke or pining in pouertie. Touching the second, he so declared his great zeale and love to promote the gloze of the lord Iesus, whose goodnes and saving health he had tasted, that to do the same more pithely, he chaunged his study, and beyng in the inner Temple in London at the study of the

The Preface

common lawes, he went to Cambridge to study Diuinitie, where he heard D. Martin Bucer diligently, and was right familiar and deare vnto hym. In this godly course he dyd by Gods blessing profit, that that blessed Martyr D. Ridley then Bishop of London dyd as it were inuite hym and his godlye Companions Maister Thomas Horton to become fellows of Penbroke hall in Cambridge. And afterwarde the sayd D. Rydley called our Bradford to London, gaue hym a Prebend in Paules church, lodged hym in his own house there, and set hym to worke in preaching. And besides other preaching in London, and at Pauls crosse, and sundry places in the countrey, and specially in Lankeshire, he preached before King Edward the first, in the last year of his raygne, vpon the second Psalm, and there in one Sermon shewing the tokens of Gods iudgement at hand for the contempt of the Gospel, as that certayne Gentlemen vpon Sabbath day, going in a whirry to Paris garden to the Bearebayting, were drowned: and that a Dog was met

to the Reader.

Lodgate caryng a peece of a dead chyld
in his mouth, he with a mighty and pro-
phetical spirite, sayd: I summon you
all, euen euery mothers chyld of you, to
the iudgement of God; for it is at hand:
as it followed shortly after in the death
of kynge Edward. In which state and la-
bour of preaching he continued tyll the
cruelty of the Papistes cut him of: so as
thou mayest reade in the hystoꝛye of hys
lyfe and death, compiled by that faythfull
seruant of the Lord Iesus **M.** Iohn Fox.

In dede he had many pulbackes, but
God styll helped forward his chosen ser-
uant in that trade of lyfe to y^e which he had
called hym: in which he ran forward so
happely, that he did outrunne me & other
hys companions. For it pleased God
with great speede to make hym ready and
ripe to martyrdome: in which throughe
Christ he hath now gayned the crowne
of lyfe. But in all stops and staves hee
was much helped forward by a continual
meditation and practise of repentaunce
and fayth in Christ, in which hee was
kept by Gods grace, notably exercised all
the dayes of his lyfe. Euen in this meane

A.iiij.

time

The Preface:

time he heard a Sermon which that
ble Preacher Maister Latimer made
foze King Edward the first, in which he
earnestly speake of restitution to be made
of thinges falsely gotten: whych dyd
strike Bradford to the hart for one
with a pen which he had made with
the knowledge of his Maister (as full
ten I have heard him confesse with plu
tic of teares) beyng Clarke to the Tre
surer of the Kynges campe beyond
seas, & was to the deceiuing of the King
that he could neuer be quiet tyll by the
advice of the same Maister Latimer a
stitution was made: Which thyng
bring to passe he did willingly forgoe
and forgoe all the puate and certayne
patrimonie which he had in earth: &
all byibers & polynge officers, which got
them selues great reuenues in earth
such slippery shiftes, folow this exam
lest in taking a contrarye course, &
take a contrary wage, and neuer come
where Bradford now is.

But besides this, our Bradford had
dayly exercises and practises of repen
tance. His maner was to make to be

to the Reader.

selfe a Cataloge of all the grossest & most
enorme synnes which in his lyfe of igno-
rance he had committed, and to lay the
same before his eyes when hee went to
prinate praiet, that by the sight and re-
membzance of them, he might be stirred
up to offer to God the sacrifice of a con-
trite hart, for assurance of saluation in
Christ by faith; thanke God for his cal-
ling from the waies of wickednes, and
praye for encrease of grace to bee con-
ducted in holy lyfe acceptable and plea-
sing to God. Such a continuall ecercise
of cōscience he had in prinate prayer, that
he did not count him selfe to haue prayed
to his contentation, vnlesse in it hee had
felt inwardlye some smyting of hart for
synne, and some healyng of that wound
by fayth, feeling y^e sauing health of Christ,
with some chaunge of mynde into the de-
testation of synne and loue of obeying
the good wyll of God. Which thinges do
require that inward entring into the se-
cret parler of our hartes, of which Christ
speaketh, and is that smiting of the brest
which is noted in the Publicane Math. 6.
and is the same to the which the Psal-
mist

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most exhorteth those men loose in synne
Psalme. 4. 5. Tremble ye and synne not
speake in your selues, that is, enter
to an accompt with your selues, when
you are on your couches, that is, when
are solitary and alone, and be quiet or
lent, that is, when ye haue thus secret
and deepe ye considered of your case
dealing, ye shall cease to thinke, speake
and do wickedly. Without suche an
ward exercise of prayer our Bradford
not pray to his full contentation, as
peared by this: He vsed in the morning
to go to the common prayer in the Col
ledge where he was, and after that he
sed to make some prayer with his Pope
in his chamber. But not content with
this, he then repaired to his own secret
prayer, and exercise in prayer by him
as one that had not yet prayed to his con
mynde. For he was wont to say to his
familiaris: I haue prayed with my people,
pils, but I haue not yet prayed with
selfe. Let those secure men marke this
well, which pray without touch of heart
as the Pharisey dyd: and so that they
haue sayd an ordinary prayer, or heard

to the Reader.

common course of praier, they think they haue prayed well, and as the terme is, they haue serued God well, though they neuer feele syng for synne, taste of growning or broken hart, nor of the swete sauuing health of Christ, thereby to be moued to offer the sacrifice of thanks geuiug: nor chaunge or renuing of mynde, but as they came secure in synne & senseles, so they do depart without any chaunge or affecting of the hart: Which is euen the crable in which Satan rocketh the synnes of this age a sleepe, who thinke they do serue God in these cursory pray-ers made onely of custome, when they hart is as farre from God as was the hart of the Pharisey. Let vs learne by Bradfordes example to pray better, that is, with the hart, and not with the lyps alone: Quia Deus non vocis sed cordis auditor est, as Cyprian saith, that is, because God is the hearer of the hart, and not of the voyce, that is to say, not of the voyce alone wythout the hart, for that is but lyp labour. This conscience of syn and exercise in prayer had Bradford, cleane contrary to that cursed custome of those
grace.

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graceles men, which do ioy to make long
and long accompts of their lewdnes
glory therein, so feeding their delight
with their lyues passed, as the Dog
turneth to smell to his cast gorge, and the
horse to hys dung: such as the Prophet
Esay 3.9. sayth: They declare their syns
of Sodome, they hide them not, wo be to the
soules. It goeth with them as in the
of Ieremiah it went with those. Iere.
Thou haddest a whores forehead; Thou
wouldest not be ashamed. God geue
men better grace, els let them be assured
they shal find wo wo to their very soules.

An other of his exercises was this: he
used to make vnto hym selfe an Ephe-
meris or a Iournal, in which hee
to write all such notable things as either
hee dyd see or heare eche day that passed.
But what so euer he did heare or see,
did so pen it, that a man might see in the
booke the signes of his smitten hart. For
if he did see or heare any good in any man
by that sight he found & noted the word
thereof in hym selfe, and added a short
prayer, cravng mercye and grace to
mende. If he dyd heare or see any plague

to the Reader.

by misery, he noted it as a thing procured
by his own syns, and styl added: Domine
miserere mei, Lord haue mercy vpon me.
He vsed in the same booke to note such
euill thoughtes as did ryse in him, as of
enuying the good of other men, thoughts
of vnthankfulnes, of not considering God
in his workes, of hardnes and vn sensible-
nes of hart. When he dyd see other moued
and affected: And thus he made to him
selfe and of him selfe a booke of dayly prac-
tises of repentance.

Wesydēs this, they which were fami-
liar with him, might see how he being in
their company, vsed to fall often into a
sodaine and deepe meditation, in which he
would syt wyth fixed countenaunce and
spirite moued; yet speakyng nothing a
good space: And some times in this silent
syttynge, plentye of teares should trickle
downe his cheekes. Some time he would
syt in it, and come out of it with a smy-
ling countenaunce. Often times haue I
syttē at dinner and supper with hym in
the house of that godly harbourer of ma-
nye Preachers and Seruauntes of the
Lord Iesus, I meane Maister Elsyng,
when

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When either by occasion of talke had,
of some view of Gods benefites pre-
or some inward cogitation and thought
of his own, he hath fallen into these
cogitations, and he would tell me in
ende such discourses of them, that I
perceiue that some times his teares tri-
led out of his eyes, as well for ioy as
sorrow. Neyther was he onely such
practiser of repentance in him selfe, but
continually prouoker of others therunto
not onely in publike preaching, but
in priuate conference and company. He
in all companies where he dyd come,
would freely reprove any synne and
behaviour which appeared in any per-
son, especially swearers, filthy talkers
and popish praters. Such neuer de-
ted out of his company vnreproued. And
this he did with such a diuine grace
Christian maiestie, that euer he stopp-
the mouthes of the gaynsayers: For he
spake with power, and yet so sweetly
that they might see their euill to be euill
and hurtfull vnto them, and vnderstand
that it was good in deede to the which
laboured to draw them in God.

to the Reader.

To be short, as his lyfe was, such was
his death. His life was a practise, an ex-
ample, a pꝛouocation to repentance. At
his death, as the foresayd history witness-
eth, when he was burned in Smithfield,
and the flames of fire dyd flye about hys
sides, his last speech publicly noted and
heard was this: Repent England. Thus
was our Bradford a pꝛeacher and an ex-
ample of that repentance which he dyd
pꝛeach. Ionas pꝛeachd to Ninue repen-
tance, and al Ninue, the King, Princes,
people, old and yong repented. To Eng-
land Bradford dyd pꝛeach and yet both
pꝛeach repentance, and surely England
hath now much moze cause to repent,
then it had when Bradford lyued & pꝛea-
ched repentance. Foz all states & sortes
of persons in England are now moze
corrupt then they were then.

Let therefore now Bradfordes sermon,
his lyfe, his death moue thee O England,
to repent at thy peryll. I wish & warne,
that as in Ninue so in England, all from
the highest to the lowest do vnfainedly
repent: They which are of the Court,
they which are of the Church, they which
are

The Preface


are of the Citie, they which are of
cuntrey, Princes, Prelates, and people
let all and euery one repent and depart
from that euill which he hath in hand
and turne wholly to the Lord. And I
humbly beseech thy Maiesty, oh glorious
Lord Iesus, which diddest come to bless
Israell, turning euery one of them from
their synnes, to worke now by thy spirit
in our hartes the same sound repentance
whych thy holynesse dyd preache to us
when thou saydest: Repent, for the king-
dome of God is at hand. This worke
vs, O gracious God our Saviour, Amen.
And now Reader I leaue thee to
the reading and practising of that re-
pentance which Bradford
here teacheth.

(.)



TO THE CHRISTIAN Reader Iohn Brad-
forde wysheth the true
knowledge and peace of Iesus
Christ, our alone and
omnisufficient Sa-
uour.

(*)

reat and heauye is Gods
anger agaynst vs, as the
most greuous plague of
the death of our late Kyng
(a Prince of al y euer was
sithen Christes ascension into heauē, in
any Region pæreles) now fallen vpon
vs, doth pronosticate. For when Gods
iudgement hath begun with his Childe
this our deare dearling, let other men
thinke as they can, I surely cannot be
perswaded otherwyle, but that a gre-
uous and bitter cup of Gods vengeance
is ready to be poured out for vs English
men to drinke of. The whelpe God
hath beaten to fray the bandog. Iudge-
ment is begun at Gods house. In Gods 1. Peter. 4
mercy to himwardes he is taken away,
B. J. that

M. Bradfords Epistle.

Hebr. 11.

that his eyes should not see the misery which we shall feele. We was to go tary with vs so wicked, so froward, peruers, so obstinate, so malicious, hypocriticall, so couetous, vncleane, true, proude, and carnall a generation. I wyll not go about to paynt vs out our colours. All the world which new saw England, by hearesay seeth England. God by his plagues and vengeance, I feare me, wyll paynt vs out and point vs out. We haue so mocked with him and his Gospel, that we shall feele it is no bourding with him.

Of long tyme we haue couered our couetousnes and carnalitie vnder the cloke of his Gospel, so that all men shall see vs to our shame when he shall take his Gospel away & geue it to a people wil bzing forth the fruites of it: then shall we appeare as we be. To let his Gospel tary with vs, he cannot, for we despise it, contemne it, are gluffed with it. We disdaine his Manna: it is but vile meate, thinke we. We would againe in Egypt, and set by the great fleshpots, to eate againe our Garlick Onions, and Leekes. Withens C

Colp

M. Bradfords Epistle.

Gospell came amongst vs, we say now
 we had neuer plenty, therefore agayne
 let vs go and woozship the Quene of
 heauen. Chyldren begynne to gather
 stiches, the Fathers kindle the fire, and
 the women make the cakes to offer to
 the Quene of heauen, & to prouoke the
 Lord to anger. The earth cannot abide
 now the wordes & Sermons of Amos:
 the cause of all rebellion is Amos & his
 preaching. It is Paule and his felowes
 that makes all out of order. Summa,
 the Gospell is now πάντων περίληψις and
 κατάρα τοῦ κόσμου, the outcast & curse
 of the Realme, & so are the Preachers:
 therefore out of the doores with them.
 So that I say, God cannot let his Gos-
 pell tary with vs, but must needs take
 it away to do vs some pleasure therin:
 for so shall we thinke for a tyme, as the
 Sodomitanes thought when Lot depar-
 ted frō them: as the old world thought
 when Noe crept into his Arke: as the
 Ierosolomitanes thought whē the Apo-
 stles went thence to Peltis. When wer
 they mery, then was al pastime. When
 Moises was absent, then went they to
 eating and drinking, and rose againe to
 play.

Iere. 44.
 Iere. 7.

Amos. 7

Act. 17.

Gene. 19.
 Gene. 6.

Exod. 30

B. y.

M. Bradfords Epistle.

play. Then was all peace, all was but
nothyng amysse. But alas, sodainly
came the flood and drowned them. Co-
wzath waxed hote against them. The
was weale away, mourning and we
then was crying out, wynging
hands, renting of clothes, sobbing
sighyng for the miseries fallen, out
the which they could not scape. But
ye mourners and cryers out, ye rent
of clothes, why mourne ye? What
the cause of your misery? The Gosp
is gone, Gods word is little preache
you were not disquieted with it: It
troubleth you not, Lot is departed,
Apostels are gone. What now is
cause of these your miseries? What
at the length confesse it is your synne
Pay now it is to late. God called
you, and you would not heare him, for
fore yell and cry out now, for he
not heare you. You bowed your ear
from hearing of Gods law, therefore
your pzaier is execrable.

But to come againe to vs Engli-
men, I feare me I say, for our unth-
fulnes sake, for our impietie and
kednes, as God hath taken away

M. Bradfords Epistle.

thing, so wyll he take away his Gospel :
yea so we would haue it , then should
all be well, thinke many . Well, if he
take that away , for a tyme perchaunce
we shall be quiet, but at length we shal
feele the want to our woe, at length he
wyll haue at vs, as at Sodome , at Je-
rusalem, and other places . And now he
beginneth to bryue such a bryuing, wher-
in one of vs is lyke to destroy an other,
and so make an open gappe for forren
enemies to deuour vs, and destroy vs.
The father is agaynst the sonne , the
brother agaynst the brother , and Lord
with what conscience ? Oh be thou mer-
cyfull vnto vs , and in thine anger re-
member thy mercy, suffer thy selfe to be
intreated, be reconciled vnto vs , nay
reconcile vs vnto thee . Oh thou God of
iustice, iudge iustly, oh thou Sonne of
God which camest to destroy the works
of Sathan , destroy hys furours now
smoking, and almost set on fyre in this
Realme . We haue synned, we haue
synned, and therfore art thou angry . Oh
be not angry for euer . Geue vs peace,
peace, peace in the Lord : set vs to war
against synne, against Sathan, against

1. Iohn. 3.

M. Bradfords Epistle.

our carnall desires, and geue vs the
toꝝ this way. This victoꝝ we
tayne by fayth. This faith is not
out repentaunce, as her Gentleman
sher before her. Before her, I say,
discernyng true fayth from false
lyp fayth, Englishmens fayth: foꝝ els
springes out of true fayth.

This Alther then Repentaunce
we truly possessed, we should be cert
of true fayth, and so assured of the
rie ouer death, hell, and Sathan. By
woꝝkes then which he hath styꝝed
would quaille, God would restore vs
litike peace, right should be right
haue right, Gods Gospell should be
with vs, religion should be cherishe
superstition suppressed, and so we
something happy, notwithstanding
great losse of our most gracious
soveraigne Lord. All these would com
to passe you see, if the Gentleman
I speake of, I meane Repentance, w
at Anne with vs. As if he be absent,
may be certaine that Lady Faith is
sent. Wherfoꝝ we cannot but be
quished of the world, the flesh, and
Deuill, and so wyll Sathans woꝝkes
prosper

M. Bradfordes Epistle.

prosper, though not in althings to bleare
our eyes, yet in that thing which he most
of all desyeth. Therfoze to repentaunce
foz our selues priuately, and foz the
Reualme & Church publikely, euery one
shuld labour to styre by both our selues
and others. This, to the end that foz my
part I might helpe, I haue pzesently put
fozth a Sermon of Repentance, which
hath lven by me half a yeare at the least,
foz the most part of it. Foz the last som-
mer as I was abrode pzeaching in the
countrey, my chaunce was to make a
Sermon of repentance, the which was
earnestly of diuers desired of me, that I
should geue it them wzitten, oꝛ els put
it fozth in print. The which thing to
graunt, as I could not (foz I had not
wzitten it) so I told them that had so
earnestly desired it. But when no nay
would serue, but I must promise them
to wꝛite it as I could: I consented to
their request, that they shoud haue it at
my leasure. This leasure I prolonged
so long, that as (I wéene) I offended
them: so did I please my selfe, as one
moze glad to reade other mens wꝛy-
tinges, then in such sozt to publish mine

M. Bradfords Epistle.

now for other men to reade: not
I woulde others not to profyt by
but that I knowing how slender
store is, would be loth for the enemy
to haue iust occasion of euill speaking
and wresting that which simply is
spoken. But when I considered this
present time, to occasion men now to
vpon althinges in such sorte as might
moue them to godlines, rather than
any curious questioning, I for the
saying of my promise, and profyting
the simple ignoraunt and rude, have
now caused this Sermon to be printed
the which I beseech God for his Church
sake, to vse as a meane wherby of
mercy it may please him to worke
in me and many others true hartie
repentaunce for our sinnes,
to the glozy of his
name.

Thus fare thou well in the
The. xij. of Iulie. 1552.

**A fruitfull Sermon of
Repentaunce, made by the
constant Martyr of Christ M.**

John Bradford . 1553 .

The lyfe wee haue at thys
present, is the gift of God,
in whom we lyue, moue
and are, and therefore he is cal-
led Ichouah. For the which lyfe
as we should be thankful, so we
may not in any wyse vse it after
our own fantasy, but to the ende
for the which it is geuen and lent
vs, that is, to the setting forth of
Gods prayse and glozy by repen-
taunce, cōuersion, and obedience
to his good wyl and holy lawes,
whereunto hys long sufferynge
doth (as it were) euen draw vs
if our hartes by impenitency were
not hardened. And therfore our
life in the scripture is called a waile
kyng, for that as the body dayly
drawe

Actes. 17.
Exod. 3.

A SERMON

Draweth more and more neare
hys ende, that is the earth: and
so our soule draweth dayly more
and more neare vnto death, that
is, saluation or Damnation, hea-
uen or hell. .

Of which thing, in that we
are most carelesse and very fooles
(for we alas, are the same to day
we were yesterday, and not bet-
ter or nearer to God, but rather
nearer to hell, Sathan, and pe-
dition, beyng couetous, idle, car-
nal, secure, negligent, proud: &c.)
I thinke my labour cannot be
better bestowed, then with the
Baptist, Christ Iesus, and his
Apostels, to harpe on this string
which of all other is most need-
fary, and that in these daies most
specialllye. What string is that,
sayth one? Forsooth brother the
string of Repentaunce, the which
Christ

OF REPENTANCE.

Christ our Saviour did vse first
in his ministry, and as his Mi-
nister at this present I wil vse vnto
to you al: Repent, for the kingdome Math. 4.
of heauen is at hand.

This sentence thus pronounced
& preached by our Saviour Je-
sus Christ, as it doth comaund vs
to repent; so to the doing of the
same it sheweth vs a sufficient
cause to stirre vs vp thereunto,
namely for that the kyngdome of
heauen (which is a kyngdome of
all ioy, peace, ritches, power, and
pleasure) is at hand, to all such as
do so, that is, as do repent. So
that the meanynge hereof is, as
though our Saviour might thus
speake presently: Says, for that
I see you all walking the wrong
way, euen to Sathan & vnto hell
fyre, by folowing the kyngdome
of Sathan, which now is colou-
red

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red vnder the bayne pleasures
this life, & foolishnes of the
most subtilly, to your vtter vnder
ing and destruction: behold
marke well what I say vnto you
The kingdom of heauen, that is,
other maner of ioy and felicity
honour and ritches, power and
pleasure then you now perceiue
or enioy, is euen at hand, and
your backes, as if you wyl turne
again, that is, repent you, you
shall most truly and pleasauntly
feele, see, & inherite. Turne again
therfore I say, that is, Repent, for
this ioy I speake of, euen the king
dome of heauen is at hand.

Here we may note first the cor
ruption of our nature in that
this cōmaundement, Repent you
he addeth a cause, for the kingdom
of heauen is at hand. For by reason
of the corruption and sturdyness

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of our nature, God vnto all his
commandements commonly ex-
her addeth some promise to pro-
uoke vs to obedience, or els some
such sufficient cause as cannot
but tickle vs vnto hartly labou-
ryng for the doing of the same:
as here to the commaundement
of doing penance he addeth this
exhortation or cause, saying: For the
kingdome of heauen is at hand.

Againe, in that he ioyneth to
the commaundement the cause,
saying: For the kingdome of heauen
is at hand, we may learne that of
the kingdome of heauen, none (to
whom the ministry of preaching
doth appertain) can be partaker,
but such as repent & do penance.
Therefore dearely beloued, if you
regard the kyngdome of heauen,
in that you cannot enter therein ex-
cept you repent, I beseech you all
of

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of euery estate, as you would
owen weale, to repent and do
nance. The which thing that
may do, I wyll do my best
to helpe you by Gods grace.

But first, because we cannot
tell what repentance is, throug
ignozance and for lacke of kno
ledge and false teaching: I
(to begyn withal) shew you wh
repentance is. Repentance o
nance is no English woord, b
we borrow it of the Latinistes,
whom penance is a foreshynkin
in Englysh, in Greeke a bey
woyle afterwarde, in Hebre
conuerſion oꝝ turning, the wh
conuerſion oꝝ turning, in that
cannot be true & hartly, vnto G
especially, wythout some go
hope oꝝ trust of pardon for th
which is already done and pa
I may well in this sort define
namely

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namely, that penance is a sorrowing or sorrowing of our synnes past, an earnest purpose to amend, or turning to God wyth a trust of pardon.

This Definition may be diuided into thre partes: First a sorrowing for our syns: Secondly a trust of pardon, which otherwise may be called a perswasion of Gods mercy by the merites of Christ for the forgiveness of our syns: And thirdly, a purpose to amend, or conuersion to a new life. The which third or last part cannot be called properly a part, for it is but an effect of penance, as towardes the end ye shall see by Gods grace. But lest suche as seeke for occasion to speake euyll, should haue any occasion, though they tary not out the end of this Sermon: I therefore diuide penance

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nance into the three foresayd partes : of sorowynge for our synes of good hope or trust of pardon and of a new life . Thus you may see what penance is : a sorowynge for syn, a purpose to amend, with a good hope or trust of pardon.

This penance not onely differeth from that which men commonly haue taken to be penance in saying & doing our enioyned Lady Psalters , seven Psalmes fastynge, pylgrimages , almes Deedes, and such like things : but also from that which the most learned haue Declared to consist of three partes, namely Contrition, Confession, & Satisfaction.

Contrition they call a iust & a sorow for their sin. For this contrition iust & ful, is one of the Differences betwene contrition and attrition.

Confession they call a number

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of al their sins in the eare of their
ghostly father: for as (say they)
a Judge cannot absolue without
knowledge of þ cause oz matter,
so cannot the Priest oz ghostly fa-
ther absolue from other synnes,
then those which he doth heare.

Satisfaction they cal amendes
making vnto God for their syns
by their vndue woorkes, opera in-
debita, woorkes moze then they
neede to do, as they terme them.
This is their penāce which they
preach, write, & allow. But how
true this geare is, how it agree-
th with Gods word, how it is
to be allowed, taught, preached,
and writtē, let vs a litle consider.
If a man repent not vntil he haue
a iust and full sorrowing for his
syns (Dearely beloued) when shal
he repent: For inasimuch as hell
fire, & the punishment of the De-
C. i. uils,

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uils, is a iust punishment for syn
 In as much as in all syn there
 a contempt of God, which is
 goodnes, and therefore there is
 deserte of all plnes: alas who
 beare oz feele this iust sorow
 this full sorow for our syns, the
 their contrition, which they do
 Discern frō their attrition: Sh
 not man by this doctrine rather
 Dispaire, then come by repentance
 If a man repent not vntil he ha
 made confession of all his syns
 the eare of his ghostly father:
 a man cannot haue absolution
 his syns vntyl hys syns be told
 tale and number in the Priest
 eare, in that, as David saith no
 can vnderstand, much lesse the
 vtter all his syns, Delicta quis

Pfal. 19. telligit: who can vnderstand his sin
 Psal. 38. in that David of him selfe com
 plaineth els where, how that

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syns are ouerflowed bys head, & as a heauy burthen doo depresse him: alas shal not a man by this doctrine be vtterly driue from repentance? Though they haue gone about somthing to make plaisters for their sores, of confession or attrition to aswage this geare, bidding a man to hope wel of his contrition, though it be not so full as is required, and of his confession, though he haue not numbred all his syns, if so be þ he doo so much as in him lyeth: Dearely beloued in that there is none but þ herein he is guilty (for who doth as much as he may) trow ye that this plaster is not lyke salt for sore eyes? Yes vndoubtedly, when they haue done al they can for þ appealing of consciences in these points, this is the summe, that we yet should hope wel, but yet so hope, that we

C.ij. must

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must stand in a mānering & do-
 ting, whether our syns be for-
 uen. For to beleue remissionē pec-
 torum, that is, to be certain of for-
 geuenes of synnes, as our Church
 teacheth vs, they count it a pre-
 sumption. Oh abomination, and
 that not onely herein, but in
 their penance as they paynt it.

As concerning Satisfaction
 their opera indebita, vndue worke
 that is, by such workes as they
 neede not to do, but of their
 voluntarines & wylfulnes (wyl-
 fulnes in Deede,) who seeth
 monstrous abhominacion, blas-
 phemy, and euen open fighting
 gaynst God: For if satisfacion
 can be done by man, then Christ
 died in vaine for him that so
 fieth, & so raigneth he in vaine
 is he a Bishop & a Priest in

Deut. 6. Gods law requireth loue to

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with all our hart, soule, power, Math. 22.
might, & strength, so that ther is Mark. 20
nothing can be done to Godward Luke. 10.
which is not contened in this cō-
maundement: nothing can be dou-
ouer & aboue this. Againe, Chzist
requireth to manwarde, that wee
should loue one another, as he loued
vs. And trow weſt we can do any
good thing to our neighborward
whych is not herein comprised.

John. 3.

Yea, let them tel me when they
do any thing so in the loue of God
& their neighbour, but that they
had nede to cry, Remitte nobis de- Math. 6.
bita nostra: Forgeue vs our syns. So
far are we of frō satisfying. Doth
not Chzist say: VWhen you haue Luke. 17.
done althings that I haue commaun-
ded you, say that you be but vnprofi-
table seruanres? But nothing to my
word saith God. Yes woꝝkes of Apoc. 22.
supererogation (yea superaboundi- Deu. 4. 12
nation)

C. iij.

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Philii. 4. nation) say they. VVhat soeuer things are true (sayth the **Ap**
saint Paule) whatsoeuer things are honest, whatsoeuer things are pure, whatsoeuer things pertaine to loue, whatsoeuer things are of good report, if there be any vertue, or if there be any praise haue you them in your mynde, and do them, and the God of peace shall be with you. **I** wene this wellook-
on, wyl pull vs from popish satisfactory woorkes, which do deface **Christes** treasures & satisfaction.
In heauen and in earth there none found that could satisfie **Gods** anger for our synnes, nor get heauen for man, but onely the sonne of **God** **Iesus** **Christ**, the **Lyon** of the tribe of **Juda**, who by his bloud hath wrought the woork of satisfaction, and alone is worthy all honour, glozy, and praise.

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prayse, for hee hath opened the booke with the seuen seales. Apoc. 5

Dearely beloued, therefore abhorre this abomination, euen to thinke that there is any other satisfaction to Godward for synne, then Chzistes blood onely. Blasphemy it is, and that horrible, to thinke otherwyse. The blood of Christ purifieth (saith saint Iohn) from all synne, and therefore he is called the Lambe slaine from the beginning of the world, because there was neuer syn forgiven of God, nor shalbe from the beginning vnto the ende of the world, but only thozow Chzistes Death: prate the Pope and his prelates as please them, wyth theyr pardons, Purgatorie, Purgacions, Placeboes, Trentals, Dirigies, woorkes of supererogation, superabomination. &c.

Apoc. 13

C.iiij.

I am

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Esay. 43. I am he (saith **h** Lord) which pur-
 teth away thine offences, and that for
 myne own sake, and wyl no more re-
 member thine iniquities. Put me in
 remembraunce (for we wyl reason to-
 gether) and tel me what thou hast done
 thee, to make thee righteous. Thy fa-
 ther offended sore. &c. And thus
 writeth **S. Iohn**: If any man synne
 we haue an Aduocate (saith he) with
 the father, euen Iesus Christ the righte-
 teous, and he is the propitiation or sa-
 tisfaction for our syns. As in the
 chapter he sayth, that God hath
 sent his Sonne to be a propitiation
 or satisfaction for our syns
 accordyng to that which Paul
 writeth, where he calleth Christ
 a merciful and saythful Priest, to
 purge the peoples syns: So the
 blinde bussards & peruers pre-
 sistes they be which yet wil put
 our merites or workes to satisfie

Hebr. 2.

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for our syns in part or in whole,
before Baptisme or after. For to
omit the testimonies I brought
out of Iohn & Paule, which the
blynd cannot but see: I pray you
remember the text out of Esay,
which even now I rehearsed, be-
ing spoken to such as wer then p
people of God & had bene a long
time, but yet were fallen into gre-
uous syns after their adoption
into the number of Gods childre.

It is for myne own sake (saith God)
that I put away thy syns. Where is
your parting of the stake nowe?
If it be for Gods owne sake, yt
Christ be the propiciation, then
recant, except you wyl become
Idolaters, making your workes
God and Christ. Say as David
teacheth: Not to vs Lord, not to vs,
but to thy name be the glory.

And it is to be noted, that God
Doth

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doth cast in their teeth euen the
syn of their first father, lest they
should thinke that yet perchance
for the ryghteousnes & goodnes
of their good fathers, their syn
might be the sooner pardoned,
so God accept their woꝝkes.

If they had taken satisfaction
for that which is done to y^e Con-
gregation publikely by some no-
table punishment, as in the pre-
mative Church was vsed to open
offenders, sparkles whereof are
some traces yet remayne, where
such as haue synned in adultery
go about the church wyth a
peper in their quiertes: Or if they
had made satisfaction for restitu-
tion to manward of such goods
as wrongfullye are gotten, the
which true penance canot be
out: Or if by satisfaction they had
ment a new lyfe to make a mende

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to the Congregation thereby, as
by their euill lyfe they did offend
the Congregatiō, in which sense
the Apostle seemeth to take that
which he writeth in. 2. Corinth. 7.
where the old Interpreter cal-
leth Apologian, satisfactiō, which
rather signifieth a Defence or an-
swering agayne: If I say, they
had taken satisfactiō any of these
waies, then they had done well,
so that the satisfaction to God had
bene left alonely to Christ.

Agayne, if they had made con-
fession either for that which is to
God priuately, eyther for that
whych is to the Congregation
publikely, eyther for that which
is a free consultation wyth some
one learned in Gods booke & ap-
pointed therunto, as first it was
vsed and I wish were now vsed
amongest vs, either for that which
is a

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Rom. 10.

is a reconciliation of one to another, it had bene something: yet they had made it for faith, because it is a true demonstration of faith as in Paule we may see, when he calleth Christ the captaine of our confession, that is of our faith, so Confessours were called in the primatiue Church, such as manfully did witnes their faith with the peril of their lyes): if they had taken it thus, then they done right well.

And so Contrition, if they had left out their subtil Distinction betwene it & attrition by this way, it is iust or full, making it a hartie sorrow for their synnes, then they would neuer haue cryed out against them therfore. For we know penance hath three partes, Contrition, if you vnderstand it for hartie sorrowing for syn, Confession

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tion, if you vnderstand it for faith
of free pardon in Gods mercy by
Jesus Christ, and Satisfaction,
if you vnderstand it not to God,
wardes (for that onely to Christ
must bee left alone) but to man
warde in restitution of goodes
wzōgfully or fraudulently gottē,
of name hindzed by our flauers,
and in newnes of lyfe: although,
as I sayd before, and anon wyl
shew more plainly by gods grace,
that thys last is no part of pe
nance in deede, but a plaine effect
or fruit of true penance.

I might here bring in exāples
of their penance, how perilous it
is to be embraced: but let the ex
ample of their graund Sire Ju
das serue, in whom we see all the
parts of their penāce, as they de
scribe it, & yet notwithstanding he
was dāned. He was sozry inough
as

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as the effect shewed: he had the
contrition fully, out of the which
hee confessed hys fault saying:
haue betrayed innocent blood, and
therunto he made satisfaction, by
stozying the money he had recei-
ued. But yet all was but lost, be-
hanged vp him selfe, his bowels
burst out, & he remaineth a child
of perdition for euer. I would
wish that this example of Judas
in whom ye see the parts of the
penance, contrition, confession,
satisfaction, would moue them to
penance, & to describe it a little bet-
ter, making hope or trust of Gods
free mercy a peece thereof, or else
with Judas they wyll marre all.

Perchaunce these wordes, con-
trition, confession, and satisfaction
were vsed as I haue expounded
them at the first. But in that we
see so much daunger and hurt by
vsing

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blsing them without expositions,
either let vs ioyne to them open
expositions alwaies, or els let vs
not vse them at all, but say as I
write, that penance is a hartie so-
row for our syns, a good hope or
trust of pardon through Christ,
which is not without an earnest
purpose to amend, or a new lyfe.
This penance is the thing wher-
to all y^e scripture calleth vs. This
penance do I now cal you all vn-
to: this must be continually in vs,
and not for a Lent season, as we
haue thought: this must increase
dayly more and more in vs: with-
out this we cannot be saued.

Search therfore your hartes al,
all swearers, blasphemers, liers,
flatterers, bawdy or idle talkers,
jesters, bribers, couetous per-
sons, drunkards, gluttons, whores-
mongers, theeves, murtherers,
sclaues

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sclanderers, idle liuers, negli
 in their vocation. &c. All such
 all other as laminēt not their sy
 as hope not in Gods mercye
 pardon, & purpose not hartely
 amende, to leaue their swearing
 Drunkennes, whozedomē, co
 tousnes, idlenes. &c. all such
 say, that not noz cannot enter
 Gods kingdome, but hell fire
 prepared for them, weeping
 gnashing of teeth, whereunto
 las, I feare me, very many
 needes go, in that very many
 be as they haue bene, let vs
 to the wearyng of our tounge
 the stumps, preach and pray
 uer so much to the contrary, a
 that euen in the bowels of Ie
 Christ, as now I besech you
 all, all, and euery mothers child
 to repent and lament your syn
 to trust in Gods mercy, and
 amen

OF REPENTANCE,

amende your lyues.

Now me thinkes ye are somewhat astonied: wherby I gather that presently you desire this repentance, that is, this sorow, good hope, and newnes of lyfe. The which that you may the rather attaine and get to your comforts, as I haue gone about to bee a meane to stir vp in you (by Gods grace) this desire of repentance, so through the same grace of God wyl I go about now to shew you how you may haue your desire in this behalfe.

And first concerning this part, namely sorow for your syns, and hartly lamenting of the same: For this (if you desire the hauing of it) you must beware & you thinke not that of your selues or of your own freewyl, by any meanes you can get it. You maye easelye des

D.j. ceiue

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ceiue your selues and mocke
selues, thinckynge moze of
selues then is seemely. All
thinges, and not peeces of
thinges, but all god thinges,

James. 1.

S. James, come from God
father of light. If therefore
nauce be good (as it is good)
the partes of it be good. Fro
therfoze do they come, and not
our free wyl. It is the Lord

1. Regū. 2.

mortifieth. that bringeth down
that humbleth, saith the script
in sundry places. After thou had

Iere. 31.

stricken my thigh (saith Jeremy
was ashamed. Loe he sayth,
thou hadst stricken me: and therfo
praieth he, even in the last wor
almost he writeth: Turne vs Lo

Lamen. 5.

and we shall be turned. The why
thing David bleth verpe ofte
Wherfoze first of al, if thou wo
dest haue this part of penance,

OF REPENTANCE.

for the whole, because it is Gods gift, so for this part go thou vn- Actes. 11.
2. Tim. 2.
to God, & make some litle prayer, as thou canst, vnto his mercy for the same, in this or lyke sort.

Mercifull father of our Saviour Iesus Christ, bicause I haue synned and done wickedly, & thorough thy goodnes haue receiued a desire of repentance, wherto this thy long sufferance doth draw my hard hart, I beseeche thee for thy mercies sake in CHRIST, to work the same repentance in me: and by thy spirit, power, & grace, so to humble, mortify, and feare my conscience for my syns to saluatiō, that in thy good time thou mayest comfort and quicken me again through Iesus Christ thy dearely beloued Sonne. Amen.

After this sort I say, or other wyse, as thou thinkest good, if

D.ij.

thou

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thou wilt haue this first part con-
trition or sorow for thy syns, do
beg it of God thorow Christ. And
when thou hast asked it, as
thou haue laboured to driue thee from
trusting in thy selfe, so now I
about to moue thee from flatter-
ing of thy selfe, from sluggishness
and negligence, to be diligent
vse these meanes folowing.

Vnto prayer, which I would
thou shouldest fyrst vse as thou
canst, secondly get thee Gods law
as a glass to looke in, for in it
by it commeth the true know-
ledge of synne, without which
knowledge there can bee no sor-
row. For how can a man sorow
for hys synnes, whych knoweth
not hys synnes? As when a man
is sycke, the fyrst step to health
is to know his sycknes: euen
to saluation, the first step is
know

OF REPENTANCE.

know thy damnation due for thy
synnes.

The law of God therfore must
be gotten and wel rooted in, that
is, we must looke in it spiritually,
& not corporally or carnally, as y^e
outward woꝝd or letter doth de-
clare and vtter: and so our Sauio-
ur teacheth vs in Mathew, ex-
pounding the sixt & seuenth com-
maundements, not onely after the
outward deede, but also after the
hart, making there the anger of
the hart a kynde of murther, lust-
ing after an other mans wyfe, a
kynde of adultery.

Math. 5.

And this is one of the Differen-
ces betwene Gods law and mans
law, that of this (mans law I
meane) I am not cōdemnable, so
long as I obserue outwardly the
same. But Gods law goeth to the
roote & to the hart, condemning

D. iij.

we

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me for the inwarde motion, though outwardlye I lyue me holply. As for example: If I be no mā, though in my hart I hate mans lawe condemneth me not but otherwyle doth Gods lawe. And why: for it seeth the fountain whence the euil doth spring. If hatred were taken out of the hart, then lostynes in lookes, distraction in toung, and murther by hand could neuer ensue. If lustyng wer out of the hart, curiostie in countenaunce, wantonnes in wordes, haudy boldnes in body would not appeare.

In that therfore this outward euyl springes out of the inward corruption: seyng Gods lawe is a lawe of liberty, as sayth saynt James: and spirituall, as sayth

James. 2.

Roma. 7.

s. Paule: perfectly & spirituallly is to be vnderstand, if we wyl truly

OF REPENTANCE.

truly come to the knowledge of
our syns. For of this inward cor-
ruption, reason knoweth but little
or nothyng. I had not knowen Roma. 7.
(sayth Paul) that lusting (which
to reason, and to them which are
guided onely by reaso, is thought
but a trifle) I had not knowen
saith he, this lusting to haue ben
syn, if the law had not sayd, Non
concupisces, Thou shalt not lust.

To the knowledge therfore of
our syn (without which we can-
not repent or be sozr for our syn)
let vs secondly get vs Gods law
as a glasse to teete in: and that
not onelye literally, outwardly,
or partly, but also spiritually, in-
wardly, and thzoughly. Let vs
consider the hart, and so shall we
see the soule spotz we are stained
withall, at lest inwardly, wherby
we the rather may be moued to
D.iii. harty

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harty sorow and sighing. for
s. Austen saith, it is a glasse wh
feareth no body: but euen lo
whata one thou art, so it pay
teth thee out.

In the law we see it is a fou
spot, not to loue the lord our G
withal (all I say) our hart, se
power, might and strength, m
that continually.

In the law it is a foule spot, n
ouely to make to our selues any
grauen Image or similitude, i
bowe thereto. &c. but also not
frame our selues wholly after
image whereto we are made, n
to bow to it, to worship it.

In the law we see that it is
foule spot, not onely to take Gods
name in bayne, but also not ex
nestly, hartely, and euen contin
ally to call vpon his name onely
to geue thanks vnto him, to be
leue,

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me, to publish, and lyue bys holy
word.

In Gods lawe we see it is a
foule spot to our soules, not onely
to bee an open pꝛophaner of the
Saboth Day, but also not to rest
from our owne wordes & workes,
that the Lord might both speake
and worke in vs and by vs, not
to heare his holy word, not to
communicate his Sacraments,
not to geue occasion to others to
holynes by our example in godly
workes and reuerent estemyng
of the ministry of his word.

In Gods lawe we see it a foule
spot to our soules, not onely to be
an open disobeyer of our Parents,
Magistrates, Maisters, & such
as be in any autoritie ouer vs, but
also not to honour such euen in
our harts, not to geue thanks to
God for them, not to pray for the,
to

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to ayde, to helpe oz relieue the
beare with their infirmities.

In Gods law we see it a foule
spot in our soules, not onely to be
a manqueller in hatred, in alpe
proud lookes, bzags, backbityng
rayling, oz bodely slaughter: but
also not to loue our neighbours
yea our ennemyes, euen in our
harts, & to declare the same in
our iestures, wordes, & workes.

In Gods law we see it a foule
spot to our soules, not onely to be
a whozemonger in lusting in our
hartes, in wanton lookyng, in
cleane and wanton talking, in ac
tual doing vnhonestly with our
neighbours wyfe, daughter, ser
nant. &c: but also not to be chaste
sober, temperate in hart, lookes
foung, apparel, deedes, & to helpe
others therunto accoꝝdingly.

In Gods law we see it is a foule

spot

OF REPENTANCE.

not to our soules, not onely in
heart to couet, in looke or word to
flatter, lye, colour. &c. in Deede to
take away any thing which per-
tayneth to an other : but also in
heart, countenance, word & deede,
not to keepe, saue, & defend that
which pertayneth to thy neygh-
bour, as thou woldest thine own.

In Gods law we may see it a
foule spot, not onely to lie or beare
false wytnes agaynst anye man,
but also not to haue as great care
ouer thy neyghbours name, as
ouer thine own.

Synne in Gods law it is (we
may see) and a foule spot, not onely
to consent to euyl lust, or carnal
desires, but even the very natu-
rall or carnall lustes and desyres
them selues (for so I may cal the,
nature it selfe being now so cor-
rupted) are syn, as selfe loue, and
many

A SERMON

many such lyke. By reason wherof
of (I trow) there is none that
tooteth well herein, but thou
he be blameles to the world, and
faire to the shee, yet certainly
wardly his face is foule arrayed
and so shamefull, saucy, manny
pocky and scabbed, that he can
but be sozry at the contemplation
thereof, & that so much more,
how much he continueth to looke
in this glasse accordingly.

And thus much concerning the
second meane to the stirring up
sorow for our syn, that next by
prayer, we should tooke in Gods
law spirituallly. The which too-
ting if we vse with prayer (as
sayd) let vs not doubt but at the
length Gods spirite wyll worke
as now to such as beleue, (for
the vnbeleuers al is in vaine, the
eyes are stark blynd, they can see
nothing)

OF REPENTANCE.

nothing) to such as beleue (I say)
I trust something is done euen al-
ready. But if neyther by prayer
nor by tooting in Gods law spi-
ritually, as yet thy hard vnbele-
uing hart feeleth no sorrow nor
lamentyng for thy syn, thirdly,
looke vpon the tag tyed to Gods
law: for as to mans law there is
a tag tyed, that is a penalty, so is
ther to Gods law a tag tyed, that
is a penaltie, and that no small
one, but such a great one as cānot
but make vs to cast our currysh
tayles betwene our legs, if wee
beleue it, for all is in vayne if we
be faythles, not to beleue before
we feele.

This tag is Gods malediction
or curse. Maledictus omnis (saith it)
qui non permanet in omnibus qua
scripta sūt in libro legis, vt faciat eam.
Loe, accursed (sayth he) is all, no
exception,

Galath. 3

A SERMON

exception, all, sayth God, who
continueth not in al thinges
he that is guilty of one, is guilty
the whole, sayth s. James:) in
thinges therfore, (saith the
Ghost) which are witten in
booke of the law to do them.
sayth not to heare them, to talke
of them, to dispute of them, but
to do them.

Who is he now that doth the
Rara avis, fewe such Byzdes,
none at al. For al are gone out
the way, though not outwardly
by word or deede, yet inwardly
the least by Default and want
of that which is required: so that
a childe of one nightes age is
pure, but (by reason of byzthyness)
in daunger of Gods malediction
much more then we, which (alwey)
haue dzoonken in iniquitie as
were water, as Job sayth.

OF REPENTANCE.

Yet alas we quake not.

Tell me now , good brother,
why doo you so lyghtly consider
Gods curse, that for your synnes
past you are so careles as though
you had made a coucuaunt wpyth
death and damnatio, as the wic-
ked did in Clayes time? What is
Gods curse? At the Popes curse
with booke, bel & candle, oh how
trembled we, which heard it but
onely, though the same was not
directed vnto vs, but vnto others.
for this Gods curse, which is in-
comparable moze fel and impo-
ssible, and is directed to vs, pea-
hanging ouer vs all by reason of
our syns, alas, how careles are
we? Oh faithles hard hartes. Oh
Jezebels gesses, rocked and laid
a sleepe in her bed. Oh wycked
wretches, which being come into
the depth of syn, do contemne the
same.

Apoc. 3.

A SERMON

same . O sorrowles synners
shameles shrinking harlots.

Is not the anger of a
Death : and is the anger of
Kyng of all kynges a matter
be so lyghtly regarded as we
regard it , which for our synne
are so rechles , that we slug
sleepe it out : As waxe melted
way at the heate of the fire (saith
David) so do the wicked per
at the face or countenance of
Lord . If , Dearely beloued ,
face bee so terrible & intolerable
for sinners and the wicked, w
trow we his hand is : At the
or appearing of Gods anger,
earth trembleth : but wee ear
earth , yea stones , yron , synners
tremble nothing at al . If we
not tremble in hearing, wo
vs , for then shal we be crashed
peeces in feeling . If a Lyon

OF REPENTANCE,

the beastes quake: but wee are
worſe then beastes, which quake
nothing at the roſing of the L^od;
I meane the Lord of hostes. And
why: because the curse of God,
hardnes of hart is already fallen
vpon vs, or els we could not but
lament and tremble for our syns;
if not for the shame and foulenes
therof, yet at the least, for the ma-
lediction and curse of God, which
hangeth ouer vs for our synnes.

Thren. 3

Lord be mercyfull vnto vs for
thy Chriſtes sake and spare vs, in
thyne anger remember thy mer-
cy towards vs. Amen.

And thus much for the thyrd
thing, to the mouing of vs to so-
row for our syns, that is, for the
tag tyed to Gods law, I meane
for the malediction and curse of
God. But if our harts be so hard
that thorow these we yet feele not

E. j.

harty

A SERMON

harty sorow for our syns, let
fourthly set before vs example
past and present, old & new, that
therby the holy spirite may be
fectual to worke in his time the
worke of sorowing for our syns.

Looke vpon Gods anger
syn in Adam and Eue, for eating
a peece of an apple. Were not they
the dearest creatures of God,
out of Paradise? Were not they
subiect to mortallitye, trauayl,
bour. &c. Was not the earth
curled for their syns? Do not
all, men in labour, women in
ueling with child, & all in death
mortallitye & miserie, euen in this
life feelee the same? And was God
so angry for their syn, and he
ing the same God, wyll he say
thing to vs for ours, (alas) more
more horrible then the eating
once of one peece of an apple.

OF REPENTANCE.

In the tyme of Noe and Lot, Gene.. 6.
God destroyed the whole world Genes. 19.
with water, and the citie of So-
doma and Gomorha, Seboim &
Adamah with fire and brimstone
from heauen for their syns, name-
lye for their whozedomes, pryde,
ydlenes, vnmercifulnes to the
poore, tyranny. &c. In which wrath
of God euen the verie Babes,
Birdes, foules, fyshes, herbes,
trees, and gras perished: & think
we that nothing wyl be spoken to
vs, much worse & moze abomi-
nable then they: for all men may
see if they wyl, that the whoze-
domes, pryde, vnmercifulnes, ty-
ranny. &c. of England, far passeth
in this age, any age that euer was
before. Lots wife looking backe, Genes. 19.
was turned into a salt stone: and
wyl our looking backe again, yea
our running backe againe to our
C. ij. wicked

A SERMON

wickednes do vs no hurt. If we
wer not already more blynd then
beetels, we would blush. Pharaoh
his hart was hardened so that
myracle conide conuert hym:
ours were anye thyng soft, we
would begyn to sob.

Iosua &
Caleb,

Num. 14

Of sixe hundzed thousand men
alonely but thwayne entred into
the land of pzomise, because they
had ten times synned against the
Lord, as he him selfe sayth: And
trow we that God wyl not be
in his wozath, that we shall neuer
enter into hys rest, whych they
synned so many ten times as they
haue toes & fingers, yea heares
of our heades and beardes (I
feare me) and yet we passe not.

Leuit. 24
Num. 15.

The man that sware, & he that
gathered styckes on the Sabbath
Day, were stoned to death: And
we think our swearing is no harme.

OF REPENTANCE.

our bibbing, rioting, yea whores
hunting on the Saboth day plea-
seth God, or els we would some-
thing amend our maners.

Heltas negligence in correcting ^{1. Reg. 3.}
his sonnes, nipped his necke in
two: but ours which pamper vp
our childezen lyke puppets, wyl
put vs to no plounge. Helias
sonnes for disobeying their fas-
thers admonition, brought ouer
them Gods vengeaunce: and wil
our stubburnes do nothing?

Sauls malyce to Dauid, ^{3. Regū.}
Abs displeasure against Naboth ^{21. 22.}
brought their bloud to the ground
for Dogs to eate, yea their chil-
dren were hanged vp and slayne ^{4. Reg. 21}
for this geare: but we continue ^{4 Reg. 10}
in malice, enuye and murther, as
though wee were able to wage
warre with the Lord.

Dauids adultery with Bethsa-
E.iii. be, was

A SERMON

2. Reg. 11. he was visited on the child borne
 12. 13. 16. 15 on Dauids daughter defiled
 her brother, and on his child
 one slaying an other, on his wife
 defiled by his own sonne, on his
 selfe driven out of his Realme
 his old age, and otherwise all
 although he most hartely repen-
 ted hys synne: but we are in-
 dere vnto God the Dauid, who
 yet was a man after Gods
 hart, or els wee coulde not
 tremble, and begyn to repent.

Luke, 16. The rich gluttons gay pay-
 sylling, what did it? It brought
 him to hel: & haue we a place
 that God wyl do nothing to

Iosua, 7. Achans subtyll theft prouoketh
 Gods anger against all Israel
 and our subtiltie, yea open ex-
 tention is so fyne and politicke,
 God cannot espy it.

4. Regū, 5. Siezis couetousnes, brought

OF REPENTANCE.

it not the leprosy vpon hym, & on
all his seede. Judas also hanged Actes. 1.
him selfe. But the couetousnes of
England is of an other cloth and
colour. Wel, if it were so, the same
Cayler wyll cut it accordingly.

Anania and Saphira by lying, Actes. 5.
linked to them sodaine Death: but
ours now prolongeth our life the
longer, to last in eternall death.

The false witnesses of the two Daniel. 3.
Judges against Susanna, lygh-
ted on their owne pates, and so
wyll ours do at length.

But what go I about to auouch
auncient examples, where Dayly
experience doth teach. The sweat
the other yeare, the stormes the
winter folowing, wyll vs to way
them in the same ballances. The
hanging and kylling of men them
selues, which are (alas) to ryse in
all places, require vs to register
E. iij. them

A SERMON

them in the same roles. At least in Childzen, Infantes, and such lyke, which yet cannot be syn by word or dede, we see Gods anger against synne in punishing them by sycknes, death, mystrye or otherwyle, so plainly that we cannot but grone and grunt for gayne, in that we haue gathered out this geare more abundantly in word and dede.

And here with me a litle look on Gods anger, yet so fresh, that we cannot but smell it, although we stop our noses neuer so much. I pray God we smell it not more fresh hereafter. I meane it for our deare late soueraygne Lord the kings Maiesty. You all know he was but a child in yeares: defiled he was not with notorious offences. Defiled quoth he: rather

OF REPENTANCE.

rather adorne with so manye
goodly giftes & wonderfull qua-
ntities, as neuer Prince was from
the begynnyng of the worlde.
Should I speake of hys wyse-
dome, of hys ripenes in iudges-
ment, of his learning, of his gods-
ly zeale, heroycall hart, fatherly
care for his Commons, nurcely
solicitude for religion, &c. May so
many thynges are to be spoken in
commendation of Gods exceeding
graces in this child, that as Sa-
lust writeth of Carthage, I had
rather speake nothyng, then to
little, in that so much is so lytle.
This gift God gaue vnto vs Eng-
lishmen, befoze all nations vnder
the sunne, & that of his exceeding
loue towardes vs. But alas and
welaaway: for our vnthankfulnes
sake, for our sins sake, for our car-
nality and prophane liuing, Gods
anger

A SERMON

anger hath touched not onely
body, but also the mynde of
Kynge by a long sycknes, and
length hath taken him away
Death, Death, cruell Death, full
full Death.

Oh, if Gods iudgemēt be
on him, which as he was the
fest, so I thynke the holpest
godlyest in the Realme of
land, (alas) what wyl it be on
Psal . 37 . whose synnes are ouergrowne
our heades, that they are climbe
vp into heauen. I pray you
good bʒethʒen, know that
anger for our syn towarde
cannot but be great, yea so great
that we see it was so great, that
our good King could not beare
What followed to Ieremye
the death of Iosias: God
England, a geue vs repentance
my hart wyl not suffer me to
long

OF REPENTANCE.

longer herein. I trow thys wyll
thrust out some teares of repen-
tance.

Iftherefoze to praiier for Gods
teare, the tooting in Gods glas, &
the tag therto wyll not burst open
thy blockish hart, yet, I trow,
the tossing to and fro of these ex-
amples, and specially of our late
kyng, and this troublesome time
wyll tumble some teares out of
thyne hart, if thou skyll pray for
Gods spirit accoꝝdingly. For who
hart thou (thinke alwayes wyth
thy selfe) that God should spare
thee more then them whose exam-
ples þ hast heard? What friendes
hast thou? Were not of theese
Kings, Prophets, Apostels, lear-
ned, and come of holy stockes? I
Deceiue my selfe (think thou wyth
thy selfe) if I beleue that God be-
ing the same God þ he was, wyll
spare

A SERMON

spare me, whose wickednes is
lesse, but much moze then some
theirs. He hateth synne now
much as euer he did. The longer
he spareth, the greater vengeance
wyl fal: the deeper he draweth
bow, the sorer wyl y^e shaft pearce.

But if yet thy hart be so hard-
ned that all this geare wyl not
moue thee, surely thou art in
very euyl estate, and remedy
know I none. What said I none
know I none: Yes, there is
which is sure by, as they say,
serue, if any thyng wyl serue.
looke to know what this is, to
soth the passion and death of
Ius Christ. You know the cause
why Christ became man and
suffered as he suffered, was the
of his people, that he might save
them fro the same. Consider
greatnes of the soze, I mean

OF REPENTANCE.

by the greatnes of the Surgion
and of the salue. Who was the
Surgion? No Angel, no Saint,
no Archangel, no power, no crea-
ture in heauen nor in earth, but
onely he by whom al things wer
made, all thinges are ruled also,
when Gods own dearling & onely
beloued sonne, becomming man.
Oh what a great thing is this
that could not be done by the An-
gels, Archangels, Potestates, po-
wers, or al the creatures of God,
without his own sonne, who yet
must needs be thrust out of hea-
uen, as a man would say, to take
our nature & become man. Here
haue ye the Surgion: great was
the cure that thys mighty Lord
tooke in hand.

Now, what was the salue? For
both deale geare, & of many com-
positions: I cannot recite al, but
rather

A SERMON

Math. 25.

Luke. 22.

rather must leaue it to your
 considerations. Thzee and thye
 yeares was he curyng our soyls.
 He sought it earnestly by fasting
 watching, praying. &c. The sa-
 nyght that he was betrayed,
 reade how busye he was about
 plaster in the garden, when he
 lay flat on the ground, pray-
 ing with teares, & that of bloud
 few, but so manye as dyd
 down on the ground againe,
 ing on this sort: Farther (saith
 if it be possible, let this cup depart
 from me, that is, if it be possible
 els the syns of mankynde can
 be taken away, graunt that it
 be so. Thou heardest Moyses
 prayng for the idolaters: Thou
 wast Lot for the Soarites: Sa-
 muel, Dauid, and many others
 the Israelites: and deare saith
 I onely am thine owne sonne.

OF REPENTANCE.

thou hast sayd, in whom thou art
well pleased, wylt thou not heare
me: I haue by the space of thre
thirty yeres done alwayes thy
wyl: I haue so humbled my selfe
that I would become an abiect a
mongest men to obey thee. There
fore, deare father, if it be possible,
traunt my request, saue mankind
from without any further labour,
paines, or plasters. But yet (sayth
he) not as I wyl, but as thou wylt.

But sir, what herd he? Though
the sweet bloud & water in making
this plaster for our soze of syn, yet
was framed not. Twyse he cryed
without comfort: yea, though to
comfort him God sent an Angel,
he yet knoweth this plaster was
not allowed for sufficient, vntyll
thereunto Christ Iesus was be-
trayed, forsaken of all his Disci-
ples, forsworne of his dearely be-
loved

NOTE

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A SERMON

Math. 26.
Luke. 22.

rather must leaue it to your
considerations. Thzee and
yeares was he curyng our
He sought it earnestly by fast
watching, praying. &c. The
nyght that he was betrayed
reade how busy he was abo
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ing flat on the ground, pray
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OF REPENTANCE.

Thou hast sayd, in whom thou art
well pleased, wylt thou not heare
me? I haue by the space of thre
thirty yeres done alwayes thy
will: I haue so humbled my selfe
that I would become an abiect a
mongest men to obey thee. There
fore, deare father, if it be possible,
grant my request, saue mankind
from without any further labour,
wounds, or plasters. But yet (sayth
he) not as I wyl, but as thou wylt.

But sir, what herd he? Though
the sweet bloud & water in making
this plaster for our soze of syn, yet
was framed not. Whyse he cryed
without comfort: yea, though to
comfort him God sent an Angel,
he yet knoweth this plaster was
not allowed for sufficient, vntill
thereunto Christ Iesus was be-
trayed, forsaken of all his Disci-
ples, forsworne of his dearly be-
loued

A SERMON

1, Cori. 11.

loned, bound lyke a theefe, be-
 on, buffeted, whipped, scourged,
 crowned with thornes, de-
 crucified, racked, nayled, hang-
 vp betwene two theeves, cruci-
 and rayled vpon, mocked in ma-
 ry, and had geuen vp the ghost,
 then bowed downe the head
 Christ, that is, God the Father,
 which is the head of Christ, the
 allowed he the plaster to be set
 ent a good soze for the healing of
 soze, which is syn. Now let
 God abide our breath, because
 stincke, that is, Damnation of
 synes was taken away by
 sweete sauer of the breath of
 Lambe, thus offered once for
 all.

So that here, dearely beloved,
 we as in a glasse may see, the
 broosynge of our blocky harts
 hartes, Gods great indignation
 and anger agaynst synne.

OF REPENTANCE,

Lord of Lords, & King of kings,
the brightnes of Gods glozy, the
sonne of God, the dear ling of his
father, in whom he is wel pleas-
ed, hāgeth betwene two theues,
crying for thee & me, and for vs
all: My God, my God, why hast thou
forsaken me? Oh hard harts that Psal. 23
we haue, which make tuts for
syn. Looke on this: toothe in the
very hart of Christ pearced with
a speare, wherin thou mayest see
and reade Gods horrible anger
for synne. Woe to thy hard hart
that pearced it.

And thus much for the first part
of repentance, I meane for the
meanes of workyng contrition.
first vse prayer: then looke on
Gods law: thirdly, see his curse:
fourthly set examples of his an-
ger before thee: and last of all set
before thee the Death of Christ.

f.i.

From

A SERMON

From this and prayer cease not,
till thou feele some hartie sorrow
for thy syn. The which when thou
feelest, then labour for the other
part, that is, sayth on this sort.

As first in contrition I wylle
thee not to trust to thy free will
for the attayning of it, so doo
wylle thee in this. Sayth is so
from the reach of mans free will
that to reason it is plaine fooli-
nes. Therefore thou must first
to God, whose gyft it is: thou
must I say, get thee to the father
of mercy, whose worke it is, that
as he hath brought thee down
by contrition and humbled thee,
so he would geue thee fayth, raise
Colos. 2. thee up, and exalt thee.

On this maner therefore, write
the Apostels and the poore man
the Gospell that cryed: Lord
crease our fayth: Lord helpe my
believe

OF REPENTANCE.

beliefe, pray thou and say: O
mercifull God and deare father
of our Lord and Saviour Iesus
Christ, in whom as thou art wel
pleased, so hast thou commaunded
vs to heare him, for asmuch as he
often byddeth vs to aske of thee,
and thereto promiseth that thou
wylt heare vs and grafit vs that
which in his name we shall aske
of thee: loe gracious father, I
am bold to beg of thy mercy thro-
w to thy sonne Iesus Christ, one
parcke of true faith and certaine
perswasion of thy goodnes & loue
towards me in Christ, wheres-
through I beynge assured of the
pardon of al my syns, by the mer-
cies of Christ thy sonne, may be
thankfull to thee. loue thee and
serue thee in holynes and rygh-
teousnes al the daies of my lyfe.

On this sort I say, or otherwise

f.ij.

as

A SERMON

as God shal moue thee, pray thou
first of all, & looke for thy request
at Gods hand without any doub-
ting, though forthwith thou feel-
lest not y^e same: for oftentimes thou
haue thynges of God geuen to
long before we feele them as he
would do. Now vnto this pray-
se thou these meanes folowing

After praier for faith, which
would should bee first: secondly
because the same springeth out
the hearing, not of Masses, Ser-
mons, Cannons, Councils, De-
crees, but out of the hea-
ring of Gods woord: get thou
Gods woord, but not that part
which serueth specially to con-
tention, that is the law: but y^e other
part, which serueth specially
consolation and certain persua-
sion of Gods loue towards thee
that is, the Gospel or publican

OF REPENTANCE.

of Gods mercy in Christ, I mean the free promises.

But here thou must know, that there is two kindes of promises: one, which are properly of the law, an other which are properly of þe Gospell. In the promises of the law we may in deede behold Gods mercy, but so that it hangeth vpon the cōdition of our worthynes, as if thou loue the Lord with all thy hart. &c. thou shalt kinde mercy. This kynde of promises, though it declare vnto vs Gods loue, whych promyseth where he needeth not, yet vnto him that feeleth not Christ, which is the ende of the law, they are so far from comforting, that vtterly with the law they bring man to great dispaire: so greatly we are corrupt, for none so loueth God as he ought to doo. From these
F. iij. there,

A SERMON

therfore get thee to the other
 mises of the Gospel, in which
 may see such plenty and frank
 beralitie of Gods goodnes; th
 we cannot but be much comforte
 fed, though we haue very dee
 ly synned.

For these promises of the G
 pel do not hang on the conditi
 of our worthines, as the prom
 ses of the law do: but they
 pend and hang on Gods tru
 that as God is true, so they
 not but be performed to all th
 which lay hold on them by fay
 I had almost sayd, whych
 them not away by vnbeliefe.

Marke in them therefore
 things, namely, that as wel
 are free promises wythout
 condition of our worthines;
 so that they are vniuersal, offer
 to all, al (I say) which are no

OF REPENTANCE.

Stubburne as to keepe styll theyr
handes wherby they shoulde re-
ceiue this almes in their bosoms
by vnbeliefe. As concerning In-
fantes and children, you know I
now speake not, but concerning
such as be of yeares of Discretion.
And now you looke that I shoulde
geue you a tast of these pꝛomises,
which are both free & vniuersall,
excepting none but such as except
them selues. Well, you shall haue
one or two for a say.

In the thirde of Iohn saith our Iohn.3.
Sauour: So God the Father loued
the world, that he would geue his dear
lyng, his own onely sonne, that all
that beleue in him shoulde not perishe,
but haue euerlasting lyfe. Loe saye,
he saith not that some might haue
life: but all, sayth he. And what
al: Al that loue him with al their
harts: al that haue lyued a god-
ly life.

f.iii.

A SERMON

ly life: Nay al that beleue in him
Although thou hast liued a wicked
and horrible lyfe, if thou
thou beleue in him, thou shalt be
saued. Is not this sweete gear

Math, 11. Againe sayth Christ: Come
to me all ye that labour and are laden
and I wyll refresh you. Let vs a
tle looke on this letter: Come
to me. Who should come: Lords
Priestes, Holy men, Monks
Friers & Yea Coblers, Tinkers
whozes, theeves, murtherers
so, if they lament their synnes
Come vnto me (saith he) all ye that
labour and are laden, that is, whiche
are afrayd of your synnes. And
what wilt thou do Lord: And
wyll refresh you, sayth he.

Ob what a thing is this: And
I wyll refresh you. What you
spake thys: He that neuer tol
lye: He is the truth, there was
neuer

1. Pet. 2.

OF REPENTANCE.

neuer guile found in his mouth:
and now wyl hee be vntrue to
thee good brother, which art soze
for thy greuous syns: no forsoth.
Heaven and earth shal passe & pe-
rish, but his word shal neuer faile.

Math. 24

Saint Paule sayth: God would
haue all men saued. Lo, he excep-

i. Tim. 2.

teth none. And to Titus: The
grace of God bringeth saluation to all
men. As from Adam all haue re-

Titus. 2.

ceiued synne to damnation: so by
Christ all haue grace offered to sal-

uation, if they reiect not the same.
I speake not now of infanten, I
say: nor I neede not to enter in-

to the matter of predestinatio. In
preaching of repētance, I would
gather wher I could with Christ

As surely as I lyue (sayth God) I

Ezech. 3.

wyl not the death of a synner. Art
thou a synner? Yea. Lo, God swea-
reth he wyl not thy death. How
canst

A SERMON

canst thou now perish? Consider with thy selfe what profit thou shouldest haue to beleue thyselfe to be true to others, if not to thy selfe also. Sathan doth so. Rather consider with Peter, that the promise of saluation pertayneth not onely to them which are nigh, but is, to such as are fallen a little way also to all whom the Lord hath called, be they neuer so farre off.

Actes. 2.

Loe, now by me the Lord calleth thee thou man, thou woman that art very far off. The promise therfore pertaineth to thee: now must thou be saued, except thou with Sathan say, God is false.

2. Tim. 2.

and yet if thou do so, God is faithful, and cannot deny him selfe: and thou shalt feelee by his plagues in hell, for so dishonouring God, thou think that he is not true. Woe be found false now? The matter

hang

OF REPENTANCE.

hangeth not on thy worthynes,
but it hangeth on Gods truth.
Clap hold on it, and I warrant
thee Christ is the propitiatio for
our syns, yea, for the syns of the
whole world: beleue this man. I
know thou beleuest it: say there-
fore in thy hart styl, Domine adau- Luke. 16.
ge mihi fidē: Lord increase my faith: Mark. 9.
Lord help my vnbeliefe. Blessed are
they which see not (by reaso) this John. 20.
geare, but yet beleue. Hope man,
past all hope, as Abraham did. Roma. 4.

And thus much for a taste of
these promises, which are euery
toher, not onely in the new testa-
ment, but also in the old. Reade
the last ende of Leuiticus. 26. The
Prophet Esay. 30. where he sayth:
God tarieth looking for thee to shew
thee mercy. Also the .40. and so
fourth to the. 60. Reade also the
2. Regum. 24. Psal. 33. Ioel. 2. &c.

How

A SERMON

How be it, if this geare wyll
 serue, if yet thou feelest no fayth,
 no certaine perswasion of Gods
 loue: then vnto prayer and diligent
 considering of the free and
 vniuersal promises of the Gospel
 thirdly set before thee those be-
 nefites which God hath tofore gi-
 uen thee, & presently geueth thee.
 Consider how he hath made thee
 a man or a woman, which might haue
 made thee a Toade, a Dogge.
 And why did he this? Merely be-
 cause he loued thee. And trouble
 thou, that if he loued thee when
 thou wast not, to make thee such
 a one as he most graciously hath
 made thee: wyll he not now loue
 thee being bys handy worke?
 Doth he hate any thing that he
 made? Is there vnableness with
 him? Doth he loue for a day, and
 so farewell? No forsooth, he loueth

OF REPENTANCE.

to the end, his mercy endureth John 1.
forever. Say therfore with Job: Psal .87.

Operi manuum tuarum, porrige dexteram, that is, To the worke of thy handes put thy helping hand.

Againe, hath he not made thee a Christian man or womā, wher if he would, he might haue made thee a Turke or Paynim? This thou knowest he did of loue. And doest thou thinke his loue is lessened if thou lament thy synne? As his hand shortened for helping thee? Can a woman forget the chyld of her wombe? and though she should do it, yet wyll not I forget thee, sayth the Lord. He hath geuen thee lyngs, to see, heare, go. &c. He hath geuen thee wyt, reason, discretion. &c. Hee hath long spared thee and borne with thee when thou neuer purposedst to repent: and now thou
repen-

A SERMON

repenting, wyll he not geue the
mercy? Wherefoze doth he geue
thee to lyue at thys present
heare me to speake this, and
to speake this, but of loue to
all? Oh therfoze let vs pray
that he would adde to this, that
we myght beleue these lough-
kens that hee loueth vs, and
Deede he wyll do it. Lord open
our eyes, in thy giftes to see thy
gracious goodnes. Amen.

But to tary in this I wyll not
Let euery man consider Gods
nesites past and present, bubly
and priuate, spiritual and corporall,
to the confirmynge of
fayth concerning the promises
the Gospell for the pardon of
synnes. I wyll now go about to
shew you a fourth meane to
firme your fayth in thys geare
euen by examples. Of these the

OF REPENTANCE.

are in the scriptures very many,
as also dayly experience doth di-
uersly teach the same, if we were
diligent to obserue things accor-
dingly: wherfore I wyl be moze
briefe herein, hauyng respect to
time, which stealeth fast away.

Adam in Paradise transgressed
treuously, as the painfull punish-
ment which we at as yet do feele,
prooueth, if nothing els. Though
by reason of hys syn he displeased
God sore, and ran away from
God, (for he would haue hid him-
selfe, yea hee would haue made
God the causer of his syn in that
he gaue him such a mate, so farre
was he from askyng mercy) yet
all thys notwithstanding, God
turned his fierce wrath neyther
vpon him nor Eue, which also re-
quired not mercy, but vpon the
the serpent Satan: promising
vnto

Genel. 3.

A SERMON

vnto them a seede Iesus Christ
 by whom they at the length
 be deliuered. In token whereof
 though they were cast out of
 paradise for their nurture, to see
 in sorow which would not see
 in ioy, yet he made them appare
 to couer their bodie, a visible
 Sacrament and token of his
 uisible loue and grace concerning
 their soules. If God was so
 merciful to Adam which so sore
 his comaundement, & rather
 inuited God then asked mercy, *What
 dost thou, oh man, that he will
 be merciful to thee, which blame
 thy selfe, and desirest pardon*
 To Cain he offered mercy, if
 Genes. 4. would haue asked it. *What
 hast thou done, sayth God? The
 voice of thy brothers blood cryeth vnto
 me out of the earth. Oh merciful
 (Should Cain haue sayd) I
 know not*

OF REPENTANCE,

fesse it. But alas, he dyd not so,
and therfore said God: Now, that
is, in that thou desyrest not mer-
cy, now, I say, be thou accursed. &c.
Lo to the reprobate he offered
mercy, and will he Denye it thee
which art his chylde?

Noah, did not he syn and was
dronke: Good Lot also both in
Sodomie dissembled a lyttle with
the Angels, prolonging the time,
and out of Sodom he fell verpe
soule: as did Judas, and the Pa-
triarches against Ioseph, but yet
I weene they found mercy. Moys-
es, Myriam, Aaron, though they
stumbled a litle, yet receaued they
mercy: yea the people in the wyl-
dernes often synned & displeased
God, so that he was purposed to
haue destroyed them. Let me a-
lone, sayth he to Moyses, that I
may destroy them: but Moyses

Gene. 9.
Gene. 19.

Gene. 38.
and. 37.

Num. 11.

Exo. 22.

G. i. dyd

A SERMON

dyd not let him alone, for he pray
 ed still for them, and therefore
 God spared them. If the people
 were spared through Moyses
 prayer, they not praying with
 hym, but rather worshipping
 their golden calfe, eating, drink
 king, & making iolly good cheer
 why shouldest thou doubt whe
 ther God wil be merciful to the
 hauing, as in deede thou hast, &
 much better then Moyses to pray
 for thee and with thee, even Je
 sus Christ, who sitteth on the
 right hand of his father, & pray
 eth for vs, being no lesse faithfull
 in his fathers house the Church
 then Moyses was in the Syna
 gogue. Dauid þ good Kyng, he
 a foule foyle when he comitted
 whoredome with his faythful ser
 uants wife Bethsabe: wherunto
 he added also a mischeuous mur
 der

Roma. 8.

Hebr .3.

2. Regū. 11

OF REPENTANCE.

ther, causing her husband his most faithful soldiour Ury to be slaine, wth an honest company of his most baliant men of war, & that with the sword of the vncircumcised.

In this his syn, though a great while he lay a sleepe (as many do nowe adapes, God geue them good waking) thinking y^e by the sacrifices he offered all was wel, God was content: yet at length when the Prophet by a parable had opened the poke, & brought him in remembraunce of his own synne in such sort, that he gaue iudgement against him self: then quaked he, his sacrifices had no more taken away his syns, then our syr Johns trentals and wagging of his fingers ouer y^e heads of such as lye a sleepe in their sins (out of the which when they are awaked, they wyl well see that it

A SERMON

is neyther Masse nor Mattins
 blessing nor croslyng wyll serue
 then I say, he cryed out saying
 Peccauī Domino, I haue synned
 saith he, against my Lord & god
 God which hath don so much for
 me. I caused in deede vny to
 killed. I haue synned, I haue
 ned. What shal I do? I haue
 ned and am worthy of eternall
 Damnation. But what saith
 by his Prophet: Dominus (say
 he) transtulit peccatum tuū, non
 rieris: The Lord hath taken away
 syns, thou shalt not dye. Oh god
 God, he sayd but Peccauī, I haue
 synned, but yet from his hart
 not from the lyps onely, as Dauid
 raou and Saule did, & incontynently
 ly he heareth: Thou shalt not dye
 the Lord hath taken away thy syns
 or rather hath layd the vpon
 other, yea translated the vpon
 backe

OF REPENTANCE.

back of his sonne Iesus Christ,
who bare them, & not only them,
but thine & myne also, if that we
wyl now cry but from our hartes,
Peccauimus, we haue synned good
Lord, we haue done wyckedly,
enter not into iudgement wyth
vs, but be mercyful vnto vs after
thy great mercy, and according to
the multitude of thy compassions
do away our iniquities. &c. For in
deede God is not the God of Da-
uid onely: Idem deus omnium, he Rom. 10
is the God of all. So that Qui-
cunque inuocauerit nomen domini,
saluus erit: He or she whosoever
they be that call vpon the name
of the Lord, shalbe saued. In con-
firmation wherof this history is
wrytten, as are also the other
which I haue recited, and many
mo which I myght recite: As of
Manasses þ wicked king, which
G.iiij. New

A SERMON

Daniel.3.

Jonas.3.

New Clay & Prophet, & wrought
very much wyckednes, yet the
Lord shewed mercy vpon hym
beyng in pryson, as his pray
er doth teach vs. Nabuchodonosor
though for a tyme he bare Gods
anger, yet at the length he found
mercy. The City of Ninine
found fauour with God, as do
many other, which I wyll omitt
for times sake, & wil bring forth
one or two out of the new Testa
ment, that we may see God to be
the same God in the new Testa
ment that he was in the old.

I myght tell you of many, I
should speake of y lunatike, as
were possessed wyth deuils
lame, blynde, dumme, deafe
pers. &c. but time wyl not suffe
me: one or two therefore I
serue. Mary Magdalen had
deuils, but yet they were cast

OF REPENTANCE.

of her, & of al others she was the
first that Ch�ist appeared vnto
after his resurrection. Thomas
would not beleue Ch�istes resur-
rection, though many told hym
which had sene and felt hym: by
reason wherof a man might haue
thought that hys synnes would
haue cast hym away. Except I
should see and feele (sayth he) I wyll
not beleue. Ah wylfull Thomas:
I wyll not, sayth he. But Ch�ist
appeared vnto him, & would not
leese him, as he wyll not do thee
good brother, if that with Tho-
mas y^e wyll keepe company with
the Disciples as Thomas dyd.
Peters fal was ougly, he accursed
him selfe if euer he knew Ch�ist,
and that for feare of a gyyle, and
thys not once, but euen thre
diuers tymes, and that in the
hearyng of Ch�ist his Mayster:

John, 20.

John, 20.

Math. 26
Luke, 23.

G.iiii. but

A SERMON

but yet the third time Christ
 ked backe, & cast on hym his
 of grace, so that he went out
 wept bitterly: and after Christ
 resurrectiō not onely did the
 gels wyl the women to tell
 that Christ was risen, but
 him selfe appeared vnto hym
 uerally: such a good Lord is he

The theefe hanging on y^e crosse
 sayd but thus: Lord when thou
 mest into thy kyngdome remem

Luke, 23.

me, & what answer had he: The
 day sayth Christ, shalt thou be
 me in Paradise. What a comfort

Hebr. 15.

this, in that he is now the
 Christ to thee & me and vs all.
 we wyl run vnto hym: for he
 the same Christ to day & to mor
 row vntyl he come to iudgement
 Then in deede he wyll be ineq
 rable: but now is he more ready
 to geue then thou to aske. If thou

OF REPENTANCE.

cry, he heareth thee, yea befoze
thou cry. Cry therefore, be bold
man, he is not parcial. Cal, saith Esay. 30.
he, and I wyll heare thee: Aske,
and thou shalt haue. Seeke and Math. 7.
thou shalt find, though not at the
first, yet at the length. If he tary
a while, it is but to try thee. Nam
veniens veniet, & non tardabit. He is Hebr. 10.
comming and wyll not be long.

Thus haue you foure meanes
which you must vse to the attay-
ning of faith or certaine perswa-
sion of Gods mercy towards you,
which is the second part of pe-
nāce, namely prayer, the free & v-
niuersal promises of Gods grace,
the recorɔdation of the benefites
of God past & present, the exam-
ples of Gods mercy. Which al-
though they might suffice, yet wil
I put one mo to them, which al-
onely of it selfe is ful sufficient, I
meane

A SERMON

meane the death of the sonne
 God Iesus Christ, which if thou
 set before the eyes of thy mynd
 it wyll confirme thy plackard
 it is the great seale of England
 as they say, yea of all the world
 for the confirmation of al pater
 & perpetuities of the euerlasting
 lyfe wherunto we are all called

If I thought these which
 haue before recited, were not
 sufficient to confirme your sayings
 Gods loue towarde such as
 repent, I would tary longer
 in. But because both I haue
 long, and also I trust you haue
 some exercise of conscience in the
 dayly (or els you are to blame)
 wyll but touch and go. Consider
 with your selues what we are
 mysers, wretches, and enemies
 to God. Consider what God is
 euen hee which hath all power

Maich

OF REPENTANCE.

Maieſty, might, glozy, ritches. &c
perfectly of him ſelfe & nedeth no
thing, but hath al things. Conſi-
der what Chriſt is : concernyng
his godhead coequal with his fa-
ther, euen he by whom al things
were made, are ruled & gouerned:
concerning his manhod the only
dearling of his father, in who is
all his ioy. Now ſyz, what a loue
is this that this God which nee-
deth nothing, would geue wholy
his own ſelfe to thee his enemy,
weakyng his wrath vpon hym
ſelfe in this his ſonne, as a man
maye ſay, to ſpare thee; to ſaue
thee, to wynn thee, to buy thee, to
haue thee, to enioy thee for euer.
Because thy ſynne had ſeparated
thee from hym, to the ende thou
mightſt come eſtſones into hys
company agayne, and therein re-
maine, he him ſelfe became, as a
man

A SERMON

man would say, a synner, or
 ther syn it selfe, euen a malediction
 or curse: that we synners, were
 cursed by our syn, myght by
 oblation or offering for our syn
 by his curse, be delyuered from
 synne and from malediction. For
 by syn he destroyed synne, by his
 death, Satan, & syn by their owne
 weaponys, and that for thee
 (man) if we cast it not away
 vnbeliefe. Oh wonderful loue
 God. Who euer heard of such
 loue, the Father of heauen for
 hys ennemies to geue hys
 deare sonne Iesus Christ, and
 that not onely to be our brother
 to dwel among vs, but also to
 death of the crosse for vs: Oh
 wonderful loue of Christ to vs
 that was content and wylling
 work this feate for vs. Was there
 any loue lyke to this loue?

OF REPENTANCE.

God in deede hath cōmended
his charitie & loue to vs herein, Rama. 5.
that when we wer very enemies
vnto him, he wold geue his own
sonne for vs. That we being men
myght become, as you would say,
Gods, God would become man.
That we being mortal might be-
come immortal, & immortal God
would become mortal man. That
we earthly wretches myght be
Citizens of heauen, the Lord of
heauen would become, as a man
would say, earthly. That we be-
ing accursed myght bee blessed,
God would bee accursed. That
wee by our father Adam beyng
brought out of Paradise into
the puddle of all paine, myght be
redeemed and brought into Pa-
radise againe, God would be our
father, and an Adam thereunto.
That we hauing nothing might
haue

A SERMON

haue all things, God hauing
 thynges would haue nothyng
 That we beyng vassails & slaues
 to all, euen to Sathan the foe
 might be Lordes of all, & of
 than, the Lord of all would
 come a vassal and a slaue to vs
 and in daunger of Sathan.
 loue incomprehensible. Who
 otherwise thinke now, but if
 gracious good Lord disdayne
 not to geue hys owne sonne,
 owne hartes ioy for vs his
 ennemies, before we thought
 beg any such thing at his hand
 yea before we were: who
 can thinke otherwyse, but
 with him he wyl geue vs al
 thynges: If when we hated
 & fled away from him, he sent
 sonne to seeke vs, who can thinke
 otherwise, then that now we
 uing him, and lamenting becau

OF REPENTANCE.

we loue him no more, but that he
wyl for ever loue vs. He that ge-
teth y more to hys enemies, wil
not be geue the lesse trow you to
his friends. God hath geuen his
own sonne, then which thing no-
thing is greater to vs hys ene-
mies: & we now being becom his
friendes, wyl he deny vs fayth &
ardon of our sins, which though
they be great, yet in comparison
they are nothing at al. Christ Je-
sus would geue his own selfe for
us, when we willed it not, & wyl
he now deny vs fayth if we wyl
it. This wyl is his earnest, that
he hath giuen vs truly to looke in
deede for the thing wylled. And
looke thou for it in deede, for as
he hath geuen thee to wyl, so wyl
he geue thee to do.

Jesus Christ gaue his lyfe for
our euyls, & by his death deliue-
red

Philip.2,

A SERMON

red vs : Oh then, in that he liueth
now and cannot dye, wyl he
fak vs : His hart bloud was
to deare for vs when we asked
not : what can then bee now
deare for vs asking it : Is he
chaungeling : Is he mutable
mā is : Can he repent him of
giftes : Dyd he not foresee
falles : Dayd not he therfore
prize : Because he saw we shoulde
fal soze, therfore would he suffe
soze. Yea if his sufferings had
bene inough, he would yet
more come again. God the father
I am sure, if y Death of his sonne
incarnate would not serue, woulde
him selfe & the holy ghost also
come incarnate & dye for vs. The
Death of Christ therfore looke
as the very pledge of Gods love
towards thee, whosoener thou
art, how deepe soeuer thou be

lynn

OF REPENTANCE.

synned. See Gods hands are nailed they cannot strike thee, bys feete also he cannot run frō thee, his armes are wyde open to embrace thee, his head hangs down to kysse thee, his very hart is opē, so that therin see, tooke, looke, spy, peepe, and thou shalt see nothing therin but loue, loue, loue, loue to thee: hyde thee therfore, lay thy head there with the Euangelist.

This is the clyft of the rocke wherein Helias stode. This is 3, Regū. 19 the pillow of down for all akyng heades. Anoynt thy head wyth this oyle: let this oyntment enshaulme thy head, & wash thy face.

Cary thou here, & cock sure thou Roma. 8. art, I warrant thee. Say with Paul: what can separate me from the loue of God? Can death, can pouerty, sycknes, hunger, or any misery perswade thee now, that God looueth thee not? Nay, nothing can

H. j. sepa

A SERMON

Iohn. 13.

separate thee from the loue wher
wyth God hath loued thee
Christ Iesus : whom he loueth
he loneth to y end . So that now
where aboundaunce of syn ha
ben in thee, the moze is the abo
dance of grace. But to what end
Forsooth that as syn hath raigned
to death, as thou seest, to the b
ling of Gods sonne, so now gra
must raigne to lyfe, to the hono
ring of Gods sonne, who is not
a lyue, and cannot dye any more

So that they which by faith
feele this, canot any more dye
God, but to syn, wherto they
Dead and buried with Christ.
Christ therfore liueth, so do they
and that to God, to righteousness
and holynes. The life which they
lyue, is In fide filii dei, in the fa
of the sonne of God. Wherby
see that now I am slipt into
which I made the third part

penance

OF REPENTANCE.

penance, namely newnes of lyfe,
which I could not so haue Done,
if that it were a part of it selfe in
deede, as it is an effect or fruit of
the second part, that is, of fayth
or trust in Gods mercy. For hee
that beleueth, that is, is certainly
perswaded synne to be such a
thing, that it is the cause of al mi-
sery, and of it self so greatly ange-
reth God, that in heauen nor in
earth nothing could appease hys
wzath, saue alonely the death and
precious bloudsheddyng of the
sonne of God, in whom is all the
delight & pleasure of the father:
he I say, that is perswaded thus
of syn, the same canot but in hart
abhor & quake to do or say, yea to
thinke any thing willingly which
Gods law teacheth him to be syn.

Agayne, he that beleueth, that
is, is certainly perswaded Gods
loue to be so much towards him,
H.ij. that

A SERMON

that where through syn he was
lost & made a firebrād of hel, the
eternal father of mercy, which is
the omnisufficient God, & needs
nothing of vs oz of any thing that
we can do to deliuer vs out of hel,
and to bring vs into heauen, he
sendeuen hys owne most deare
sonne out of hys bosome, out of
heauen into hel, as a man would
say, to bring vs, as I sayd, from
thence into his own bosom & mer-
cy, we being his very enemies
he, I say, that is thus perswaded
of Gods loue towards him, & the
price of his redemption, by the
deare bloud of the Lambe imma-
late Iesus Christ, the same man
can not but loue God againe, &
loue do that, & hartely desire to
be better, the which myght please
God. Trow you that such a man
knowing this geare by faith, will
willingly walter & wallow in sin?

OF REPENTANCE.

Wylful lusts, pleasures & sātalties.
Wyll such a one as knoweth by
faith Christ Iesus to haue geuen
his bloud to wash hym from hys
syns, play the Sow to walter in
his puddle of fylthy syn & vyce a-
gaine. Nay rather then he wil be
defiled againe by wilful synning,
he wil wash often the feete of his
affections, watching ouer y vice
tyll sticking in hym, which as a
spring continuallye sendeth out
poison inough to drowne & defile
him, if the sweete water of Chri-
stes passiō in Gods syght did not
wash it, & his bloud satisfy the ri-
gour of Gods iustice due for the
same. This bloud of Christ shed
for our syns, is so deare in y sight
of him that beleueth, that he wyl
abhorre in his hart to stampe it &
tread it vnder his feete. He know-
eth now by his beliefe that it is
to much that hetherto hee hath

A SERMON

set to litle by it, and is ashamed
therof. Therefore for the redempcion
of hys lyfe he purpouseth to take
better heed to him selfe then be-
fore he did. Because he seeth
his fayth & greuousnes of Gods
anger, & foulness of syn, the gra-
ues of Gods mercy, & of Chrystes
loue towarde him, he wyll not
be heedye to pray to God to graunt
hym his grace accordingly, as
as with his eyes, tounge, handes
feete. &c. he hath displeased God
doing his own wyl: euen so now
with the same eyes, tounge, earres,
handes, feete. &c. he may displease
his own selfe, and do Gods wyl
Willingly wyll hee not doo that
which myght renewe the death of
the sonne of God. He knoweth
hath to much synne vnylling
in him, so that thereto he wyll
adde wylling offences.

This willing & witting offence

OF REPENTANCE.

ding & synning, whosoever doth
blatter him selfe therin, doth eu-
idently demonstrate & shew that he
neuer yet in deede tasted of Christ
truly. He was neuer truly per-
swaded or beleued how foule a
thing syn is, how greuous a thing
Gods anger is, how ioyfull and
precious a thyng Gods mercy in
Christ is, how exceeding broade,
wyde, hye & deepe Christes loue
is. Perchaunce he can write, prate,
talke, & preach of this geare: but
yet he in hart by fayth neuer felt
this geare. For if he did once feele
this geare in dede, then would he
be so far from continuing in syn
willingly & wittingly, that wholly
and hartely he would geue ouer
him self to that which is contra-
ry, I mean to a new life, reuuing
his youth euen as the Eagle doth. Psal. 103.

For as we being in y^e seruitude
of syn, demonstrate our service by
H. iiii. geuing

A SERMON

geuing ouer our members to the
obeying of syn from iniquitie
iniquity: euen so we being made
free from synne by faith in Iesu
Christ, & endued with Gods
rite, a spirit of libertie, must needs
Demonstrate this freedom & libe
ty by geuing ouer our members
to the obedience of the spirit
the which we are lead & guided
from vertue to vertue, & all kind
of holynes. As the vnbeleuers
declare their vnbeliefe by the
working of the euyl spirit in them
wardly the fruits of y flesh: euen
so the beleuers Declare their faith
by the working of Gods good
rit in them outwardly the fruits
of the spirit. For as the deuill is
not dead in those which are bap
tized but worketh still to their damna
tion: so is not God dead in the
which be his, but worketh still
their saluation. The which worketh

OF REPENTANCE.

thing is not the cause of the one or the other being in any, but onely a demonstration, a signe, a fruit of the same: as the Apple is not the cause of the Appletree, but a fruite of it.

Thus then you see briefly that newnes of lyfe is not in deede a part of penance, but a fruit of it, a demonstration of the iustifying faith, a signe of Gods good spirit possessing the hart of the penitēt: as the old lyfe is a fruit of impenitencie, a demonstration of a liars faith or vnbeliefe, a signe of Satthans spirit possessing the hart of the impenitent, which al those be that be not penitent. For meane I know none. He that is not penitent, the same is impenitent: he that is not gouerned by Gods spirit, the same is gouerned by Satthans spirit. For all that be Christes are gouerned with the spirit
of

A SERMON

Roma. 8. of Chzist, which spirite hath his
fruites. All other þe not Chzists
Galath. 5. are the deuils. He that gathereth
not w Chzist, scattereth abroad.

Therfore dearly beloued, I be-
sech you to consider this geare,
Deceiue not your selues. If you be
not Chzistes, then pertain you to
the deuil, of which thing þe fruites
of the flesh doth assure you, as
whoredom, adultery, uncleannes,
wantōnes, idolatry, witchcraft,
enuy, strife, contention, wrath,
difion, murther, dronkēnes, glou-
tony, blasphemy, slothfulness, id-
nes, bawdy talking, sclādering.
If these apples grow out of the
appletrees of your hartes, surely
surely the deuyl is at Anne with
you, you are his birdes: whom
when he hath well fed, he will
broch you and eat you, chaw you
and champ you world wyth out
end in eternall woo and mysery.

OF REPENTANCE.

But I am otherwyse perswaded
of you all. I trust you be al Christ
Jesus hys people and chyliden,
yea brethzen by fayth.

As ye see your sins in Gods law
and tremble, sigh, sorow and sob
for the same, euen so you see hys
great mercies in his Gospell and
free promises, & therfore ar glad,
mery and ioyful, for that you are
accepted into Gods fauour, haue
your sins pardoned, & are endued
with the good spirit of God, euen
the seale & signe manuell of your ^{2.}Cori. 1.
election in Christ befoze the be-
ginning of the world. The which
spirit, for that he is the spirit of
life geuen to you, to worke in you,
with you, & by you here in this
life, sactification & holines, wher ^{1.}Thef. 4
unto you are called that ye might
be holy, euen as your heavenly fa-
ther is holy: I besech you all by ^{1.}Peter. 1.
^{2.}Tim. 1.
admonition and warning of you,
that

A S E R M O N

that you would styꝛ by the gifte
of God geuen to you generally
particularly, to þe edifying of
Church: that is, I pray you that
you would not molest the good

Ephc. 4. Spirit of God by rebelling against
it when it prouoketh and calleth
you to go on forwarde, that
which is holy, might yet be more

Apoc. 22. holy, hee whych is ryghteous
might be more righteous, as the
euil spirit moueth and stirreth
the filthye to be yet more filthy
þe couetous to be more couetous
the wicked to be more wicked.

Declare you now your repen-
tance by woorkes of repentance.
Bryng forth frutes, and woork
frutes. Let your sorowynge
your euyls demonstrate it selfe
Departing frō the euyls you haue
blessed. Let your certainty of pa-
don of your syns through Christ
and your ioy in him be demonstrat

OF REPENTANCE.

ted by pursuing of þ good things
which Gods word teacheth you.
You are now in Christ Jesus
Gods workmanship, to do good Ephc. 2.
workes which God hath prepa-
red for you to walke in. For the
grace of God that bringeth salua-
tion vnto all men, hath appeared,
& teacheth vs that we should de-
ny bagodlynnes & worldly lustes,
and that we should lyue soberly,
righteously, & godly in this pre-
sent world, looking for that bles-
sed hope & glorious appearing of
the mighty God, & of our sauour
Jesus Christ, whych gaue him
selfe for vs, to redeme vs from all
vnrightheousnes, & to purge vs a
peculiar people vnto him self, fer-
uently geue vnto good workes. Titus. 2.
A-
gaine Titus. 3. for we our selues al-
so wer in times past vnwise, diso-
bedient, deceiued, seruing lustes
& diuers pleasures, liuing in ma-
licious

A SERMON

liciousnes and enuy, full of hate,
 & hating one an other. But after
 that the kindnes and loue of God
 our Saniour to manward appea-
 red, not by the Deedes of righte-
 ousnes which we wrought, but by
 his mercy he saued vs by the free
 taine of the new birth, & with the
 renewing of the holy Ghost, which
 he shed on vs aboudantly through
 Jesus Christ our Saniour, that
 wee once iustified by his grace
 should be heires of eternall life
 through hope. This is a true say-
 ing. But I wyll make an end, for
 I am to tedious.

Dearely beloued, repent your
 syns, that is, be sorry for y^e which
 is past, beleue in Gods mercy for
 pardon, how deeply soeuer you
 haue sinned, & both purpose & ear-
 nestly pursue a new life, bringing
 forth worthy & true fruites of re-
 pentance. As you haue geue our

your

O
 your
 serue
 swea-
 iest,
 iang
 hand-
 nes,
 ping
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 geue
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 eare
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 God
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OF REPENTANCE.

your members from syn to syn, to
serue the deuyl, your tounges to
swear, to lie, to flatter, to scold, to
iest, to scoff, to bawdy talk, to vaine
tangling, to boasting. &c. your
handes to picking, groping, ydle-
nes, fighting. &c. your feete to skip-
ping, going to euil, to daunsing. &c.
your eares to heare fables, lyes,
vanities & euil things. &c: so now
geue ouer your members to god-
lynes, your tougs to speake, your
eares to heare, your eyes to see,
your mouthes to fast, your hands
to worke, your feete to go about
suche thynges as maye make to
Gods glozy, sobriety of life, & loue
to your brethre, & that dayly more
and more dyligently: for in a stay
to stand you cannot, either better
or worse you are to day then you
wer yester day. But better I trust
you be & wil be, if you marke wel
my theme, & is, Repent you. The
which

A SERMON

which thing that you would do,
 as befoze I haue hūbly besought
 you: euē so now yet once more I
 do agayn besech you, & that for
 tender mercies of God in Christ
 Iesus our Lord, Repent you, re-
 pent you, for the kingdom of heauen,
 (¶ is, a kingdom ful of al ritches,
 pleasures, myzth, beauty, sweet-
 nes, & eternall felicitie) is at hand.
 The eye hath not sene the like, the
 eare hath not heard ¶ like, ¶ hart
 of man cannot conceiue the trea-
 sures & pleasures of this kingdome,
 which now is at hand to such as
 repent, that is, to such as are sorry
 for their syns, beleue Gods mercy
 through Christ, & earnestly pur-
 pose to leade a new life. The God
 of mercy through Christ his sonne
 graunt vs his holy spirit, & work
 in our hartes this sorow, sayth
 & new life, which through his
 grace I haue spoken of, both
 now & for euer. Amen.

1. Cori. 2.
 Esay. 64.

An other Sermon made
also by the sayd Maister

Iohn Bradford, vpon the 3
Supper of the Lord.

There are two Sacramentes Two Sa
cramentes
in Christs
Church.
in Christs Church: the one
of initiation, that is, wheres
with we be enroled; as it were, in
to the household & family of God,
which Sacrament we call Bap-
tisme: the other wherwith we be
conserued, fed, kept & nourished;
to continue in the same familye,
which is called the Lords supper,
or the body and blood of our Sa-
uiour Iesus Christ, broken for
our syns, and shed for our trans-
gressions.

Of the former Sacrament, that
is, of Baptisme; to speake now I
am not purposed, because occasiō
and tyme serue not so thereto. Of
the second therefore wyl I speake
I. j. som

M. Bradfords Sermon

Baptisme
is in place
of Circum-
cision.

Christian
mens chyl-
dre ought
to be bap-
tised.

something by Gods grace, if that
first you remeber this, that Bap-
tisme in Christes Church now is
then Christes death, is come in
place of Circumcision, which was
in the same church afore Christes
comming. Whereby we may see
that Christian Parents seeme to
bee no lesse bound to offer their
Infantes and Babes to be bap-
tised, that they may be taken and ac-
compted of vs as members of Chri-
stes mystical body, wherunto they
are receiued and sealed: then as
the Hebrewes their children to be
taken as pertayning to the com-
naunt & league with God wherunto
in they were enroled, alonely the
circumstance of the eight day, was
necessarpe to be obserued beyonde
Galat. 4. now abrogated.

But to come agayne, of the
Lordes Supper I am purposed
present

vpon the Lords Supper.

presently to speake, through the
helpe of God, because we are as-
sembled in Christ (I hope) to ce-
lebrate the same. Now that the
things which I shall speake may
be better obserued and carped a-
way of you, I wyl tell you how &
in what sort I wyll speake of it.
Thre thynges would I haue
marked, as the pꝛincipals and
scopes wherto I wyl referre al þ
I shall at this time speake therof.
They be these: Who, what, and
wherefore. That is, (to make it
more playne) who dyd institute
this thing which we are about to
celebrate, this is the first. The
second is, what þ thing is which
is instituted. And the last is,
wherefore and to what end it was
instituted: whereby we shall be
taught how to vse it.

for the fyrst, who did institute
I.ij. this

M. Bradfords Sermon

who by
institute
this Sa-
crament.

this Sacrament and Supper:
you all do know that thinges are
more esteemed sometyne for the
Dignity and authozity of the per-
son, somtyme for the wisedome of
the person, sometyne for the po-
wer and magnificence of the per-
son, and sometime for the tender
loue and kyndnes of the person.
If neede were I could by exam-
ples set forth euery one of these,
but I hope it is not necessary.
Now then, how can the thing
which we be about to celebrat,
but be esteemed of euery one high-
lye, in that the Authoz of it doth
want no dignity, no authozity, no
wisedome, no power, no magni-
ficence, no holines, no tender loue
and kindnes, but hath al dignity,
authozity, wisedome, power, mag-
nificence, holynes, tender loue,
mercy, gloze, and all that can be
wished

vpon the Lords Supper.

wished absolutely: He is God eternall, coequall, and substantiall wyth the father & wyth the holy Ghost, the image of the substance of God, the wysedome of the father, the brightnes of hys glozy, by whom all things were made, are ruled and gouerned. He is the kyng of all kyngs, and the Lord of all Lords. He is the Messias of the world, our most deare and louyng brother, Sauour, Mediatour, Aduocate, Intercessor, Husband, Priest. So that the thyng which commeth from hym, canot but be esteemed, loued, and embraced, if dignity, authoritey, wisdom, power, glozy, goodnes, & mercy lyke vs. Yea, if any thing that can be wished lyke vs, then can not thys whych our Lord dyd institute, but like vs, and that so much the moze, by how much it is one

Thiij.

of

M. Bradfords Sermon

of the last things which he did institute & commaunde. God open our eyes to see these thynges accordingly: so shall we come with more reuerence to thys Table of the Lord, whych thing he graunt for hys mercies sake, Amen. And thus much for the fyrst, who dyd institute thys Sacrament.

2
what the
Sacramēt
is.

Now to the second, what the Sacrament is. If we shall aske our eyes, our nose, our mouth, our taste, our handes, and the reason of man, they wyll all make a consonant answer, that it is bread & wyne. And verely herein they speake the truth and lye not, as by many thyngs may be proued, although the Papists prate their pleasure to the contrary.

And here, my Dearely beloved I thynke I shall not be epyther tedious or vnprofitable vnto you.

vpon the Lords Supper.

that I tary a litle in shewing this
berity, that the substance of bread
and wine remaine in the Sacra-
ment after the wordes of conse-
cration (as they call them) be spo-
ken. Wherby we may learne how
wameles beastes they be, whych
would enforçe men to beleue trā-
substantiation, whych is an errour
wherupon in a maner Dependeth
all Popery. for it is the stay of
theyr Priesthood, whych is ney-
ther after the order of Aaron, nor
after the order of Melchisedech, but
after the order of Baal, whych
thyng is somthyng seene by theyr
number. for the false Prophets &
Priestes of Baal were alwayes
many moe in number, when the
wycked were in authorite, then
the true Priestes and Prophetes
of the Lord, as the holy histories
of the Bible do teach. Reade the

I.iii.

third

Upon trā
substanti-
ation all
popery al-
most is
buylded.

third of the Kings the .18. chap.

The Sacrament of the popish Masse is not the sacrament of Chriftes body.

That in the supper of the Lord, or in the Sacrament of Chriftes body (which the Papistes call the sacramēt of the Altar, as though that were Chriftes Sacrament, which thing they cā neuer prove. For it being perverted and blessed a contrary ende, as of sacrificy propitiatozely for the syns of the quicke and of the dead, of idolatry by adozynge or worshipping it by godly honor. &c. is no more Chriftes Sacrament, but an horrible profanation of it, and therefore as Christ called Gods Temple which was called an house of prayer, for the abusynge and profaning of it by the Priestes ben of theeues: so this which the Papistes call the sacrament of the Altar, full truly may we call an abominable Idole: And therefore

Upon the Lords Supper.

I would all men should knowe
that the sacrament of the Altar,
as the Papistes now do abuse it,
omittynge certayne substantiall
poyntes of the Lords institution,
and putting in the steede thereof
their owne dregs and dreames, is
not the sacrament of Chrystes bo-
dy, nor the Lordes supper: wher-
of when we speake reuerently as
our duty is, we would not that
men should thinke we speake it of
the popish Masse:) that I say in
the Supper of the Lord, or in the
sacrament of Chrystes body there
remaineth the substance of bread
and wyne, as our senses and rea-
son do teach, these many thinges
also do teach the same.

First, the holy Ghost doth plain-
ly tell vs, by calling it often bread
after the wordes of consecrati-
on, as 1. Corinth. 10. Is not the bread

The first
reason a-
gainst trā-
substantia-
tion.

which

which we breake a partakyng of the
 body of Christ, sayth **Paule**: **La**
plainly he saith: the bread which we
 breake, not onely calling it bread
 but addyng thereto breakyng
 which can not be attributed
 ther to **Chzistes** body, where
 no bone was broke, either to any
 accident, but must needes be of
 substance, which substance if it be
 not **Chzistes** body, can not be
 bread. As in the .xj. chapter four
 times he plainly calleth it: He recei-
 cateth of this bread: He that receiue
 this bread, &c. And in the **Actes**
 the **Apostels** we reade, how they
 (in speaking of the Communion)
 they met together to breake bread.
 So that it is playne that the sub-
 stance of bread and wyne doo re-
 mayne in the Supper after the
 wordes of consecration: as also
 may appeare playnly by **Chzistes**

Upon the Lords Supper.

pon wordes, which calleth that
which he gaue them in the Cup,
wyne, or the fruit of the vyne, as
both Matthew and Marke Doo
write. Wherby we see that there
is no transubstantiation of the
wyne, and therfore may we also
see, that there is no transubstan-
tiation of the bread.

As for the Papistes canillyng,
how that it hath þ name of bread
because it was bread, as Symon
the leper was called styl leprous,
though hee was healed : or as
Moses rod, beyng turned into a
serpent, was called a Rod styl, it
proueth nothing. For there was
in the one a playne sight, and the
senses certified that Simon was
no leper : and in the other playne
mention that the rod was turned
into a Serpent. But concernyng
the Sacrament, neyther the sen-
ses

An answer to the
Papistes
canill for þ
foresayd
reason.
Math. 26
Exod. 7.

les see any other thing the bread
neither is ther any mention made
of turning. And therefore the
cauill is playnlye seene to be but
a cauill and of no force. But
come agayne to byng moe rea-
sons against Transubstantiation

The secōd
reason a-
gainst tra-
substan.

Math. 26

Mark. 14.

Luke. 22,

1. Cori. 11.

Secondly, that the substance
bread remaineth stil, the very text
doth teach. For the Euangelists
and the Apostle Saynt Paule be-
wytnes, that Christ gaue that to
his Disciples, and called it his
body whych he tooke, on whych
he gaue thanks, and whych he
broke: but he tooke bread, gaue
thanks on bread, & broke bread.
Ergo he gaue bread, & called bread
hys body, as he called the cup the
new testament. So that it folow-
eth by this, that there is no trans-
substantiation. And thys reason
I my selfe haue promysed in my

vpon the Lords Supper.

tyng to proue by the authoritie of
the fathers, namely Ireneus, Ter-
tullian, Origine, Ciprian, Epiphani-
us, Hieronimus, Augustinus, Theo-
dorete, Cirill, Bede, if so be I may
hane the vse of my bookes.

Thirdly, that in the Sacrament
there is no transubstantiation of
the bread, by this reason I doo
proue: Lyke as by our Sauour
Christ the spirit of truth spake of
the bread, This is my body, so saith
the same spirit of truth of the same
bread: That we many are one body
and one bread. &c. So that as it ap-
peareth the Sacrament not to be
the Church by transubstantiati-
on, euen so is it not Christs na-
tural body by transubstantiation.

Fourthly, I proue that there is
no transubstantiation by Luke &
Pauls wordes spoken ouer the
Cup. for no lesse are they effect-
full

The third
reason as
gainst trās
substanti-
ation.

1. Cor. 10.

The 4th
reason as
gainst trās
substanti-
ation.

M. Bradfords Sermon

tuall to transubstantiate the
then their wordes spoken of the
bread are operatorious & myght
to transubstantiate the bread. so
as they say of the bread, This
my body, so say they of the Cup
This cup is the new testament: whiche
thing is absurde to be spoken
thought, either of the cup or of the
thing in the cup by transubstantia-
tion. Yea rather in saying the
wordes, This cup is the new Testa-
ment, we are taught by their cou-
pling thys word Cup to the
monstrative This, how we should
in these wordes, This is my body
know that this word This doth
there demonstrate bread.

The fyft
reason as
gainst tra-
substanti.

Fiftly, that the substance of
bread remaineth in the Sacra-
ment, as y reasons before brought
forth do proue, so doth the de-
finition of a Sacrament. for the
fathers

vpon the Lords Supper.

Fathers do affirme it to consist of
an earthly thyng and of an hea-
uently thing, of the woozd and of
the element; of sensible thinges
and of thinges which be percey-
ued by the mynde. But transub-
stantiatō taketh cleaue away the
earthly thing, the element, the
sensible thing, and so maketh it
no Sacrament. And therfore the
definition of a Sacramēt ful well
teacheth, that bread which is the
earthly thing, the sensible thyng,
and the element, remayneth still,
as Saynt Augustine sayth: The
word cometh to the Element,
(he sayth not, taketh away the E-
lement,) and so it is made a Sa-
crament.

Ireneus.
Augusti-
nus.
Chryso-
stomus.

Sixty, the nature and propor-
tion of a Sacramēt teacheth this
also which I haue affirmed. For
as Cipriane writeth that Sacra-
ments

The syxt
reason
gainst trā-
substantia-
tion.

M. Bradfords Sermon

Cyprian.
in Ser -
mone de
Chryf -
mat.
Augnsti -
nus ad
Bonifa -
cium.

mentes beare the names of the
thynges which they signifie: so
doth saynt Augustine teach that
Sacramentes haue not some si -
gnification with the thyngs wherof
of they be Sacramentes, then are
they no sacraments. Nowe, in the
Lordes supper this similitude
first in nourishing, that as bread
nourisheth the body: so Chyrist
body broken feedeth y^e soule. Se -
condly in bzinging together many
into one, that as in this sacrament
many graynes of corne are made
one bread, many grapes are made
one liquor and wine: so the mul -
titude which worthely receiue
the Sacrament, are made one bo -
dy with Chyrist and hys Church.
Last of all, in one vnykely lyb -
nes or similitude: that as bread
eaten turneth into our nature
we rightly eating the sacrament

vpon the Lords Supper.

by sayth, turne into the nature of Christ. So that it is playne to them that wyll see, that to take the substance of bread away, is cleane against the nature and property of a sacrament.

I wyl speake nothing hoto that this their doctrine of transubstantiation, beside the manyfold absurdities it hath in it (whych to rehearse I omit,) it vtterly ouerthroweth the vse of the Sacrament, and is cleane contrary to the end wherfore it was instituted, and so is no longer a sacrament, but an Idole, & is the cause of much Idolatry, conuerting the peoples harts from an heavenly conuersation to an earthly, and turning the Communion into a priuate action, and a matter of gasping and piping, of adoring & worshipping the worke of mens
h. j. handes

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handes for the lyuing God, which dwelleth not in Temples made with mens handes, much lesse lyeth he in pyres and chestes, whose true worshipping is in spirit & verity, which God graunt vs. all to render vnto him continually. Amen.

The .vij.
reason a-
gainst tra-
substantia-
tion.

The Sacrament of Baptisme doth also teach vs, that as by substance of the water remayneth there: so in the Lords supper remayneth the substance of bread after cōsecration. For as by Baptisme we are engrafted into Christ so by the Supper we are fed with Christ. These two sacramentes the Apostle gladly coupleth together. I. Corinth. 10. and. I. Corint. 12. We are baptised into one body (saith he) and haue dronke al of one spirit meaning it by the Cup, as Chrysostome and other great learned men do wel interpret it. As the

vpon the Lords Supper.

foze in Baptisme is geuen vnto
vs the holy Ghost, and pardon of
our syns, whych yet lye not lur-
king in the water: so in þe Lords
supper is geuen vnto vs the com-
munion of Chyestes body & bloud,
that is, grace, forgeuenes of syns,
innocency, lyfe, immortality, with
out any transubstantiation or in-
cluding of the same in the bread.
By Baptisme the old man is put
of, and the new man put on, yea
Christ is put on, but without tra, Galath. 3.
substantiating the water. And
euen so it is in the Lords supper.
Wee by fayth spirituallye in our
soules do feede on Chyestes body
broken: Doo eate hys flesh and
Drinke hys bloud: Doo dwell in
hym and be in vs, but wythout
transubstantiation.

As for the cauil they make, that
wee are baptised into one body,

An answer to the
Papistes

k.ij.

meas

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cauyl as
gaynst the
foresayde
reason.

meaning therby þ̄ mystical body,
æ not the natural body of Christ,
whereby they would enforce that
we are fed with the natural body
of Christ, but we are not ingra-
fed into it, but into the mystical
body, and so put away the reason
aforesayde : as for thys cauyl, I
say, we may soone auoyde it, it
be that we wyl consider how that
Christ whych is the head of the
mysticall body, is not seperate
the body, and therefore to be en-
grafted to the mystical body, is to
be engrafted into the natural bo-
dy of Christ, to bee a member of
his flesh, and bone of his bones,
as Pope Leo ful wel doth witnes
in saying, that Corpus regenerat
fit caro crucifixi : The body (say-
he) of the regenerate is made the
flesh of Christ crucified. And here
to I could adde some reasons for
the

vpon the Lords Supper.

the excellēcy of Baptisme . I trobe
it be moze to be begotten, then to
be nourished. As for the excellent
myracle of the patesfaction of the
Trinitie , and the Descendynge of
the holy Ghost in Baptisme in a
visibile forme , the lyke whereto
was not seene in the Lordes sup-
per, I wyl omitt to speake of fur-
ther, then that I would you shuld
know how it were no mastery to
set forth the excellency of this sa-
crauent, as well as of the supper.

It is a playne sygne of Antis The. viij.
reason.
chyst, to Denye the substance of
bread & wyne to be in the Lords
supper after consecration . For in
so doyng and graunting transub-
stantiation , the propertye of the
humane nature of Chyst is Deny-
ed . For it is not of the humane
nature, but of the deuine nature
to be in many places at once . As

℞. iij.

Didi-

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Didimus de spiritu facto doth proue
thereby the diuinitie of the holy
Ghost. Now graunt transubstan-
tiation, and then Chyristes natu-
ral body must needes be in many
places, which is nothing els but
to confound the two natures in
Chyrist, or to denie Chyristes hu-
mane nature, whych is the selfe
same that saint Iohn saith, to de-
nye Chyrist to become in the flesh.
And this who so doth, by the tes-
timony of saynt Iohn is an An-
tichyrist in his so doing, what cou-
ner otherwise he do prate. Reade
saynt Augustine in hys Epistle to
Dardanus, and his. l. and. xxx. true-
tise vpon S. Iohn, and easely you
shall see how that Chyristes body
must needes be in one place. Opor-
tet in vno loco esse: but hys truth
is in all places.

The ninth
reason.

If ther be no substance of bread

vpon the Lords Supper.

in the Sacrament, but transubstantiation, then Chyristes body is receiued of the vngodly, and eaten with their teeth, which is not onely against saint Augustine, calling this speech, except you eate the flesh of the sonne of man. &c. a figurative spech: but also against the playne scriptures, which affirme them to dwell in Christ & Christ in them, and they to haue euerlasting lyfe that eate hym, whych the wycked haue not, although they eate the sacrament. He that eateth of this bread (saith Christ) shal lyue for euermore. Therefore they eate not Chyristes body, but (as Paule sayth) they eate in iudgement and damnation, whych I trow be an other maner of thynge then Chyristes bodye. And thus doth saint Augustine affirme, saying: none do eate Chyristes body

k.iiiij. which

which is not in þe body of Christ,
 that is (as he exponndeth it) in
 whom Christ dwelleth not, and
 hee in Christ. Which thyng the
 wicked do not, because they want
 fayth and the holy spirite, whiche
 be the meanes whereby Christ
 is receyued.

To the thinges which I have
 brought herefoorth to improve
 transubstantiation, I could bring
 in the Fathers to confyrme the
 same, which succeeded continually
 ipe many hundzeth yeares after
 Christ. Also I could shewe that
 transubstantiation is but a new
 doctrine, not established, before
 Sathan (whych was tyed for
 thousand yeares) was letten loose.
 Also I could shewe that ever
 therto synce it was established,
 all times it hath bene resisted and
 spoken against. Yea, before the
 Dow

vpon the Lords Supper.

doctrine the church was nothing
soendowed with goodes, lands,
and possessions, as it hath beene
synce. It hath brought no small
gayne, no small honour, no small
ease to the Clergy, and therefore
no maruel though they strue and
syght for it. It is their Maozim,
it is their Helena, God destroy it
with the breath of hys mouth, as
shortly he wyl for his names sake.
Amen.

If tyme would serue, I could &
would here tell you of the absur-
dities whych come by thys doc-
trine, but for tymes sake I must
omitt it. Onely for Gods sake see
this, that thys their doctrine of
transubstantiation is an vnruth,
as already I haue proued, & for-
get not that it is y^e whole stay of
all Popery, and the pillar of their
Priesthood: whereby Christes
Priest

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Priesthood, Sacrifice, Ministry and truth is letted, yea perverted and utterly ouerthrowen. God our Father, in the blood of his sonne Christ, open the eyes and myndes of all our Magistrates, and all other that beare the name of Christ, to see it in time, to Gods glorie and their owne saluation. Amen.

Now to retorne to the second matter what the Sacrament is, you see that to the senses and reason of man it is bread and wyne, which is most true, as by the scriptures and otherwoyle I haue alreadye proued, and therefore away wyth transubstantiation.

But here lest we should make it no Sacrament, for a sacrament consisteth of two thynges, & let a man should by this gather, that we make it none other thing but

vpon the Lords Supper.

bare bread and a naked signe, and
so rayle at their pleasure on vs,
saying: How can a man be guiltie
of the body and bloud of Christ
by vnworthy receiuing of it, if it
bee but bare bread, and so forth?
For thys purpose I wyl now
speake a litle more hereabout, by
Gods grace, to stop their mouthes
and to styre by your good hartes
more to the worthy estimation &
perception of this holy mysterie.
When a louyng friend geueth to
thee a thing, or sendeth to thee a
token (as for an example a nap-
kyn, or such lyke) I thinke thou
doest not as thou shouldest doo, if
that with the thyng thou consi-
derest not the mynde of thy friend
that sendeth or geueth the thing,
and accordyng therunto, esteemest
and receyuest it: And so of thys
bread thinke I, that if thou doo
not

not rather consider the mynde of
thy louer Christ, then the thyng
which thou seest: yea if thou doe
not altogether consider Christes
mynde, thou dealest vnhoneestly
strumpetlike with him. For it is
the propertye of strumpets to
consider the thynges geuen and
sent them, rather then the louers
mynde of the geuer and sender.
Whereas the true louers do not
consider in any poynt the thynges
geuen or sent, but the minde of the
party. So we, if we bee true
louers of Christ, must not confide
barely the outward thyng which
we see, and our senses perceyue,
but rather altogether we must
should see and consider the mynde
of Christ, and thereafter and accord-
ding to it, to esteeme the sacrament.

But how shall we knowe the
mynde of Christ? Forsooth as a
mans

vpon the Lords Supper.

mans mynde is best knowen by
his word: so by Chyistes woord
shall we know his mynde. Now
his wordes be manifest and most
playne: This (sayth he) is my body:
therefore accordingly should we
esteeme, take, and receiue it. If he
had spoken nothing, or if he had
spoken doubtfully, then might we
haue bene in some doubt. But in
that he speaketh so playnly, say-
ing: This is my body, who can,
maye, or dare bee so bold as to
doubt of it? He is the truth and
cannot lye, he is omnipotent and
can do all thinges: therefore it is
his body. This I beleue, this I
confesse, and pray you all hartely
to beware of these and such lyke
wordes, that it is but a sygne or
a figure of his body: Except you
wyl discern betwixt signes which
signify onely, and signes whych
also

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also doo represent, confirme and
seale by (or as a mā may say) geue
wyth their signification. As for
an example: An Iuyce butth is a
sygne of wine to be sold: the bud-
dyng of Aarons rod dyd synifye
Aarons Priesthood alowed of the
Lord: the reseruatiō of Moyses
rod dyd signifye the rebellion of
the children of Israel: the stones
take out of Iordane, Gedeons floure
of wool. &c. such as these, be signes
significatiue, and shewe no more.
But in the other sygnes, whiche
some call exhibitue, is there not
onely a signification of the thing,
but also a declaration of a good
pea in a certayne maner, a geuing
also. As Baptisme signifieth not
onely the clensyng of the cōsciēce
from syn by the merites of Chri-
stes blood, but also is a very clea-
syng from synne. And therfore it
was

vpon the Lords Supper.

was sayd to Paule that he should
arype and wash away hys syns, &
not that he should arype and take
onely a sygne of washyng away
hys syns. In the Lordes supper
the bread is called a partakynge of
the Lordes body, and not onely a
bare sygne of the Lordes body.

This I speake not as though
the elementes of these sacraments
were transubstantiate (whych I
haue already impugned) either as
though Chyistes body wer in the
bread or wyne, eyther were tyed
to the elementes, otherwyle then
sacramentally and spiritually, ey-
ther that the bread and wine may
not and must not be called sacra-
mentall and externall signes: but
that they myght be discerned fro
significatiue and bare signes one-
ly, and be taken for signes exhibi-
tiue and representatiue.

By

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By thys meanes a Christian
conscience wyl call and esteeme the
bread of the Lord as the body of
Christ. For it wyl neuer esteeme
the Sacramentes of Christ after
their exteriour appearance, but
after the wordes of Christ. Where
of it commeth that the fathers
as Chrysostome and others do
speake with so full a mouth when
they speake of the Sacrament
for their respect was to Christs
wordes. If the Schoolemen
which folowed them, had had the
same spirit whych they had, they
would they neuer haue consented
to transubstantiation. For with
great admiration some of the
thers doo say, that the bread
chaunged or turned into the body
of Christ, and the wyne into his
bloud: meaning it of a mutacion
or chaunge not corporall, but spiri-
tual.

vpon the Lords Supper.

rituall, figuratiue, sacramental, or
mysticall. For now it is no comon
bread nor common wyne, beyng
ordayned to serue for the foode of
the soule. The scholemen haue vn-
derstood it as the Papistes nowe
preach of a substantiall chaūging:
as though it were no great my-
racle that common bread should
now be assumed into that dignity
that it should bee called Christes
body, and serue for a celestial food
and be made a Sacrament of hye
body, and bloud.

As before therfore I haue spo-
ken, I would wysh that this Sa-
crament should be esteemed a cal-
led of vs Christia men, after Chris-
tes wordes, namely Christes bo-
dy, and the wyne Christes bloud,
rather then otherwyse. Not that
I meane anye other presence of
Christes body, then a presence of

Christes
presence in
the supper.

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grace,

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grace, a presence to sayth, a presence spirituallly, and not corporally, really, naturally, and carnally, as the Papistes do meane. for in such sort Chzistes body is only in heauen on the right hand of God the father almighty, whether our faith in the vse of the Sacrament ascendeth and receyveth whole Chzist accordingly.

An obiection.

Yea, but one wyl say, that to call the Sacrament on that sort, is to geue an occasion of idolatry to the people, which wyl take the Sacrament, which they see, simply for Chzistes body, as by experience we are well taught, and therefore it were better to call it bread, and so lesse harme should be, especially in this age.

An answer

To this obiection I aunswere, that in deede great idolatry is committed to and about this Sacrament.

vpon the Lords Supper.

ment, and therfore men ought, as much as they can, to auoyde from occasioning or confirming it. But in as much as the holy Ghost is wyser then man, & had foresight of the euils that might be, and yet notwithstanding doth cal it Chrystes body: I thinke we should do euyl, if we should take vpon vs to reforme his speech. If Ministers did their duties in Catechising & preaching, then doubtles to call the Sacrament Chrystes body, & to esteeme it accordingly, could not geue occasion to idolatry, and confirm it: Therfore wo vnto them that preach nat.

There be two euyls about the Sacraments, which to auoyd the holy Ghost hath taught vs. For lest we should wyth the Papists thinke Chrystes bodye present in or with the bread really, natural-

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ly,

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ly, and cozpozally to bee receyued
 with our bodelye mouth (where
 ther is no other pzeſence of Chriſtes
 body then ſpiritually, and to
 the fayth) in many places he keepeth
 ſtyll the name of bread, as in
 the epiſtle to the Corinthians the
 tenth and eleuenth chapters. And
 leſt we ſhould make to lyght of it,
 making it but a bare ſygne, & no
 better then common bread, the
 holy Ghoſt calleth it Chriſtes body:
 whoſe ſpeech I wiſh we muſt
 follow, and that not onely as to
 to auoyd the euyl which is now
 daies moſt to be feared cōcernyng
 the Sacrament, I meane of cōſe-
 cernyng it, as alſo for that no
 faythfull man cōmeth to the Sa-
 crament to receyue bread ſimply
 but rather, yea altogether to com-
 municate with Chriſtes body and
 bloud. For els to eate and drinke

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vpon the Lords Supper.

(as Paule sayth) they haue houses of their own. The contempt of the Sacrament in the Dayes of Kyng Edward hath caused these plagues vpon vs presentlye, the Lord be mercyful vnto vs. Amen. And thus much for the obiection of calling the Sacrament by the name of Chyestes body.

Why (sayth one) to call the Sacrament Chyestes bodye, and to make none other presence then by grace or spiritually to faith, which is of things hoped for, & of things which to the bodely senses do not appeare, is to make no presence at all, or to make hym none other wyse present, then he is in hys woord when it is preached, and therefore what neede wee to receiue the Sacrament, in as much as by thys doctrine, a man may receiue hym dayly in the field as

An other obiection of Chyestes presence in the Sacrament.

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wel & as much as in the Church,
in the celebration and vse of the
Sacrament.

An answer
how Christ
is present
in the Sac-
rament.

To this obiection I first an-
swer, that in Deede neyther the
Scripture nor Christian faith wyl
geue vs leaue to make any can-
nall, reall, naturall, corporall, or
any such grosse presence of Chri-
stes naturall body in the Sacra-
ment: for it is in heauen, and the
heauens must haue it (as sayth
Peter) tyll Chyistes commynge to
iudgement, except we would de-
ny the humanity of Christ, & the
veritye of mans nature in hym.
The presence therfore which we
beleue and confesse, is such a pre-
sence as reason knoweth not, &
the world cannot learne, nor any
that looketh in this matter with
other eyes, or heareth with other
eares, then wyth the eares and
eyes

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vpon the Lords Supper.

eyes of the spirite and of fayth.
Whych fayth though it bee of
thinges hoped for, & so of thinges
absent to the coꝝpozall senses, yet
this absence is not an absence in
deede, but to reason and the old
man, the nature of fayth being a
possession of thynges hoped for.
Therefore to graunt a pꝛesence to
fayth, is not to make no pꝛesence
at all but to such as knowe not
fayth. And thys the fathers
taught, affirmyng Christ to bee
pꝛesent by grace, and therefore
not onely a signification, but also
an exhibition and geuyng of the
grace of Christes body, that is, of
lyfe and of the seede of immoꝛta-
litie, as Cypriane wyrteth. We
eate lyfe and drinke lyfe sayth S.
Augustine. We feele a pꝛesence of
y^e Lord by grace oꝛ in grace sayth
Chrysostome. We receiue the ce-

Cypriane
Augusti-
nus.

Chryso-
stome.

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lestial

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Athana-
sius, lestial foode that commeth from
aboue, sayth Athanasius. We re-
ceyue the pꝛoperty of the natural
cōiunction and knitting together
Hylarius sayth Hylarius. We perceyue the
nature of flesh, the blessing that
geueth lyfe in bread and wyne,
Cyrillus, sayth Cyrillus. And els where he
sayth, that wyth the bread and
wyne we eate the vertue of Chꝛis-
tes pꝛoper flesh, lyfe, grace, and
the pꝛoperty of the body of the
onely begotten Sonne of God,
which thing he himselfe expoun-
deth to be lyfe. Basilins, sayth, that
we by the Sacrament receiue the
mystical Aduent of Chꝛist, grace,
and the very vertue of his very
nature. Ambrose sayth, that we
receiue the Sacrament of his true
body. Epiphanius sayth, wee re-
ceiue the body or grace. And Hiero-
nime sayth, that we receyue spiri-
tual

vpōn the Lords Supper.

small flesh, which he calleth other
flesh then that which was cruci-
fied. Chrysostome sayth, that we Chryso-
receiue influence of grace, & the stomus.
grace of the holy Ghost. Saynt
Augustine sayth, that we receyue Augusti-
grace and veritye, the inuisible nus.
grace and holynes of the mem-
bers of Chrystes body. All the
which sayings of the Fathers do
confirme this our sayth and doc-
trine of the Sacrament, we graū-
ting in all thynges herein vnto
them, and they in lyke maner vnto
vs. And therefore the lying
lyps which both belye the Doc-
trines as though they graunted
a carnall & reall presence of Chry-
stes body naturally and corporal-
ly, after the Papistes Declaration
and meanyng: and which belye
vs also, as though we denyed all
presence of Christ, and so made it
but

but a bare signe: These lying lips
 the Lord wyll destroy if they re-
 pent not, and with vs beleue and
 teach the truth, that the Sacra-
 ment is a food of the soule, a me-
 ter of fayth, and therfore spiritu-
 ally and by fayth to bee taken of
 and vnderstanded, which fayth
 they want, and therfore they erre
 so grossely in that they woulde
 haue such a presence of Christ as
 is contrary to all the scriptures,
 to our Christian religion: where
 by cometh no such commoditie
 to the receiuer, as by the spiritual
 presence which we teach, and ac-
 cording to Gods word do affirme.

The profit
 of our doc-
 trine here-
 in.

For we teach these benefites
 to be had by the worthy receiuing
 of this Sacrament, namely that
 we abyde in Christ, and Christ in
 vs. Agayne, that we attayne by
 it a celestially life, or a lyfe with
 God.

vpon the Lords Supper.

God:moreouer that by fayth and
in spirite wee receiue not onelye
Chriftes body and bloud, but al
so whole Chrift God and man.
Besydes these we graunt that by
the worthy receiuing of this Sa
crament, we receiue remission of
our syns, and confirmation of the
newe Testament. Last of all by
worthy receiuing, we get an in
crease of incorpuration w Chrift
and amongst our selues whych
bee hys members: then whych
thinges what more can be desi
red: Alas, that men consider no
thing at all how that the coup
lyng of Chriftes body and bloud
to the Sacrament, is a spirituall
thing, and therfore there needes
no such carnall ptesence as the
Papistes imagine. Who wyl de
nye a mans wyfe to bee with her
husband one body and flesh, al
though

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though he be at London, and he
at Yorke: But the Papistes are
carnall men, guided by carnall
reason onely, or els would they
know how that the holye Ghost
because of our infirmity bleth
metaphozically the wordes of
biding, dwelling, eating & drink-
ing of Chzist, that the vnspoke-
able coniunction of Chzist wth
vs might somthing be knowne.
God open their eyes to see it. And
thus much for this.

Now to that part of the obler-
tion which sayth, that we teach
Chzist to be none otherwyle pre-
sent in the Sacrament then in
his word, I would that the ob-
tectoꝝ would wel consider what
a pꝛesẽce of Chzist is in his word.
I remember that saynt Augustine
writeth how that Chzistes body
is receiued sometime visibly, and
somet

vpon the Lords Supper.

sometime inuisibly. The visible
receypt hee calleth that which is
by the Sacrament: the inuisible
receypt hee calleth that which by
the exercise of our fayth with our
selues we receiue. And S. Hierom
in the third booke vpon Ecclesiastes,
affirmeth that we are fed with
the body of Christ, and we drinke
his blood not onely in mysterie,
but also in knowledge of holie
scripture. Wherein he playnlye
sheweth that the same meate is
offered in the wordes of the scriptures,
which is offered in the sacrament,
so that no lesse is Christs
bodye and blood offered by
the scriptures, then by the Sacramentes.
Upon the .147. Psalm he writeth also,
that though these wordes,
He that eateth my flesh,
and drinketh my blood, may be vnderstand
in mistery, yet he saith it
is

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is moze true to take Chyistes bo-
dy and his bloud for the word of
the scriptures, and the doctrine
of God. Yea vpon y^e same Psalm
he sayth playnly, that Chyistes
flesh & bloud is poured into our
eares by hearyng the word, and
therfore great is the peryll if we
yeld to other cogitations whyle
we hear it. And therfore, I trow,
S. Augustine sayth, that it is no les
peryll to heare Gods word neg-
ligently, then so to vse the sacra-
ment. But hereof may no man
gather, that therfore it needeth
not to receiue the Sacrament,
to affirme that a man maye as
much by him selfe, meditating the
word in the field, receiue Chyistes
body, as in the Church in y^e right
vse of the Sacrament. For Chy-
ordayneth nothyng in bayning
superfluously, he ordayneth no-
thyng

vpon the Lords Supper.

thing wherof we haue not nede.
Although his authoritye is such
that wythout anye questionyng
hys ordynances are to be obeyed.

Agayne, though in the fielde a
man may receiue Chyistes body
by sayth in the meditation of the
word, yet Deny I that a mā doth
ordynarely receyue Chyistes bo-
dy by y onely meditation of Chri-
stes death, or hearyng of hys
word, with so much light and by
such sensible assurance (whereof
God knoweth our infirmity hath
no small neede) as by the receipt
of the sacrament, not that Christ
is not so muche present in hys
woord preached, as he is in or
with his sacrament: but because
there are in the perception of the
Sacrament more wyndowes o-
pen for Christ to enter into vs,
then by hys woord preached or
heard:

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heard. For there, I meane in the
word, he hath an entrance into
our harts but onely by the eares,
through the voyce and sound of
the wordes: but here in the Sa-
crament he hath an enterance by
all our senses, by our eyes, by our
nose, by our taste, & by our hand-
ling also. And therefore the Sa-
crament full well may be called,
seeable, sensible, tastable, & touch-
able wordes. As therfore when
many windowes be opened in a
house the more lyght may come
in, then when ther is but one open-
ed: euen so by the perception of
the Sacraments a christian mans
conscience hath more helpe to
receiue Christ, then simply by the
word preached, heard or medita-
ted. And therfore me thinketh the
Apostle ful wel calleth the sacra-
mentes obsignations or sealings

vpon the Lords Supper.

of Gods promise. Reade Roma.
the. 4. of Circumcision. And thus
much for the answer to the ob-
jection aforesayd.

Now to returne from whence
we came, namely to the conside-
ration of the second thing what
the Sacrament is: I haue told
you that it is not simply bread &
wyne, but rather Chyestes body,
so called of Chyist, and so to be cal-
led and esteemed of vs. But here
let vs marke what body & what
bloud Chyist called it. The Pa-
pistes styll babble, Thys is my
body: This is my bloud, but what
body it is, what bloud it is, they
shewe not. Looke therefore my
dearly beloued, on Chyistes own
woordes, and you shall see that
Chyist calleth it his body broken,
and hys bloud shed. Marke, I
say, that Chyist calleth it his bo-

what body
and bloud
of Chyist
we receiue.

M. j.

Dy

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by whych is broken, hys blood
which is shed presently, and not
which was broken or shalbe bro-
ken, which was shed or shal be
shed, as the Greeke textes sho-
w plainly shew: therby teachyng us
that as God woulde haue the
Pasche called, not which was
the Pasche, or whych shal be
the Pasche, but playnly the
Pasche, to the end that in the
use of it, the passyng over of the
striking Angell should be set be-
fore their eyes as present: so in
the celebration of the Lords sup-
per the very Passiō of Christ
should bee as present, beholde
with the eyes of fayth. for whych
end Christ our Saviour did spe-
cially institute this Supper, say-
ing: Do ye this in remembrance of
me, or as Paule sayth: Shew you
the Lordes death tyll he come.

vpon the Lords Supper.

The Supper of the Lord then
is not simply Chrestes body and
bloud, but Chrestes body broken
and hys bloud shed. Wherefore
broken: Wherefore shed: Forsooth
that teacheth Christ him selfe say-
ing: Broken for you, Shed for your
syns, and for the syns of many. Here
now then we haue occasion in the
vse of this Sacrament to call to
mynd the greatnes and greuou-
nes of syn, which could not be ta-
ken away by any other meanes
then by the shedding of the most
precious bloud, and breakyng of
the most pure bodye of the onely
begotten Sonne of God Iesus
Christ, by whom all things were
made, all thinges are ruled & go-
uerued. &c. Who considering this
geare shall not be touched to re-
pent: Who in receipt of this Sa-
crament, thinkyng that Christ
M.ij. sayth

The sacra-
ment teach-
eth repen-
tance.

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sayth to him: Take, eate, this is my body which is broken for thee: This is my bloud which is shed for thy syns, can but tremble at the greuousnes of his syns, for the which such a price was payd: If there were no plague at all els to admonish man of syn, how greuous a thing it is in Gods sight, surely that one were enough. But, alas, how are our hartes bewitched through Sathans subtilties & the custome of syn, that we make syn a thing of nothing. God open our eyes in syne, and geue vs repentance, which we see this Sacrament doth, as it were, entorn vs vnto in the reuerence and true vse of the same.

The sacrament teacheth sayth.

Againe, in hearyng that this which we take and eate is Chrestes body broken for our syns & his bloud shed for our iniquities,

vpon the Lords Supper.

we are occasioned to cal to mynd
the infinite greatnes of Gods
mercy and truth, and of Chyristes
loue towarde vs. For what a
mercy is this, that God would
for man, beyng lost through hys
wylfull syns, be content, yea Des
syring to geue hys owne onelye
sonne, The image of his substaunce, Hebre. 1.
the brightnes of his glory, being in
his own bosome, to be made man Iohn. 1.
for vs, that we mē by him might
be, as it were, made Gods. What
a mercy is this, that God the Fa
ther should so tender vs, that he 2. Pet. 1.
would make this his sonne, be
ing coequal with him in Diuinity,
a mortall man for vs, that we
might be made immortall by him.
What a kindnes is this, that the
almighty Lord should send to vs Roma. 5.
his enemies, his Deare Darlyng 2. Cori. 8.
to be made poore, that we by him
M. liij. might

Ephes. 5.

Roma. 4.

might be made rich : What bewels of compassiō was this, that the omnipotent Creator of heauen and earth would deliuer his own onely beloued sonne for vs creatures, to be not onely flesh of our flesh, and bone of our bones, that we myght by hym through the holy Ghost be made one with him, and so wyth the Father by communicatynge the merites of his flesh, that is ryghteousnes, holynes, innocency, and immortality : but also to be a dayne sacrifice for our syns, to satisfy his iustice, to conuert or turne death into lyfe, our syn into righteousness, hell into heauen, misery into felicity for vs : What a mercy is this, that God wyll rayse vp by his sonne Christ, not onely to iustify and regenerate vs, but also in his person to demonstrate vnto

vpon the Lords Supper.

vs our state which we shal haue:
for in hys comynge we shal be
lyke vnto hym. Oh wonderfull
mercy of God, which would as-
sume this his Christ, euen in hu-
mane body into the heauens, to
take and keepe ther possession for
vs, to leade our captiuitie captiue,
to appeare before hym alwayes
praying for vs, to make y^e thzone
of Justice a thzone of mercy, the
seate of glozy a seate of grace, so
that with boldnes we may come
and appeare before God to aske
and finde grace in tyme conueni-
ent. Againe, what a verity and
constant truth in God is thys,
that he would, accorpyng to hys
promise made fyrst to Adam, and
so to Abraham and others in his
tyme, accomplish it by sending his
sonne so graciously: Who would
doubt hereafter of any thing that

1. Iohn. 3.

Hebre. 4.

M.iii.

he

he hath promised: And as for
 Christes loue, oh whose hart can
 be able to thinke of it any thing
 as it deserueth: He beyng Gods
 wold become mā: he being rich
 would become pooze: he beyng
 Lord of all the world, became a
 seruaunt to vs all: he being im-
 mortall, would become mortall,
 myserable, and tast of all Gods
 curses, yea euen of hell it selfe for
 vs. His bloud was nothyng to
 deare, his lyfe he nothing con-
 sidered to byyng vs from death to
 lyfe. But this hys loue needeth
 moze hartly waying, then many
 wordes speaking, and therefore
 I omit and leaue it to your con-
 siderations. So that in the recei-
 uing of this supper, as I would
 you wold tremble at Gods wrath
 for syn, so would I haue you to
 couple to that terrour and feare.

vpon the Lords Supper.

true sayth, by which ye myght be assuredlye perswaded of Gods mercy towardes you, & Chyristes loue, though all thinges els preached the contrary.

Do euery of you surely thinke when you heare these wordes: Take, eate, this is my body broken for your synnes: Drinke, this is my blood shed for your syns, that God the eternal father embracing you, Chyrist calleth and cleppeth you most louingly, makynge him selfe one with you, and you one with hym, and one wyth another amongest your selues: You ought no lesse to be certayne now that God loueth you, pardoneth your syns, and that Chyrist is al yours, then if you dyd heare an Angell out of heauen speakynge so vnto you. And therefore reioyce and be glad, and make thys Supper
Eu-

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Eucharistiam, a thankesgeuing, as
the fathers named it. Be no lesse
certaine that Chzist and you now
are all one, then you are certayne
the bread and wyne is one with
your nature and substance, af-
ter you haue eaten and dronken
it. Now be it in this it differeth,
that you by fayth are, as it were,
chaunged into Chzist, and not
Chzist into you, as the bread is:
for by fayth he dwelleth in vs
we in hym. God geue vs fayth
in the vse of this Sacrament to
receyue Chzist, as he geueth vs
handes to receyue the element,
synbole, and visible Sacrament.
God graunt vs not to prepare
our teeth and belly (as S. Augu-
stine sayth) but rather of his mercie
he prepare and geue vs true
and lyuely fayth to vse thys and
all other his ordinaunces to his
glory

vpon the Lords Supper.

glory & our comfortes. He sweepe
the houses of our hartes, & make
them cleane, that they may be a
woorthy harbourough and lod-
ging for the Lord. Amen.

Now let vs come and looke on
the third and last thing, namely
wherefore the Lord did institute
this Sacrament. Our nature is
very obliuious of God and of all
his benefites. And agayne, it is
very full of dubitation and doub-
ting of Gods loue & of his kynd-
nes. Therefore to the end these
two thinges might be something
reformed and holpen in vs, the
Lord hath institute this Sacra-
ment: I meane that wee myght
haue in memory the principal be-
nefit of all benefites, that is,
Christes death, & that we might
be on all partes assured of com-
munion with Christ, of all kynds
nes

wherefore
the Sacra-
ment was
instituted.

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nes the greatest that ever God
dyd geue vnto man. The former
to be the end wherfore Christ did
institute this Sacrament, he him
selfe doth teache vs, saying: Do
ye thys in remembraunce of mee.
The latter the Apostle doth no
lesse set forth in saying: The bread
which we breake, is it not the parta-
king or communion of the body of
Christ? Is not the cup of blessing
which we blesse, the partaking or co-
munion of the bloud of Christ? So
that it appeareth the end wher-
fore this Sacrament was insti-
tuted, was and is for the remis-
sion and helpe of our oblivion
of that which wee should neuer
forget, and of our dubitation of
that wherof we ought to be more
certayne.

Concerning the former, namely
of the memozy of Chyistes death,
what

vpon the Lords Supper.

what comodity it bringeth with
it, I wyl purposely for times sake
omit. Onely a litle wyl I speake
of the comodities coming vnto
vs by the partaking and commun-
ion we haue with Christ. First
it teacheth vs that no man can co-
mmunicate wyth Christ, but the
same must needes communicate
with Gods grace & fauour, wher-
thorow syns are forgeuen. Ther-
fore this comoditye cometh here-
thorow, namely that we should
be certaine of the remission & par-
don of our synnes. The which
thing we may also perceue by the
cup, inthat it is called the cup of
the new Testament: to whych
Testament is properly attributed
on Gods behalfe obliuion oz re-
mission of our syns. First I say
therefore the supper is instituted
to this ende, that he which wor-
thely

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they receiue, should be certaine
of the remission & pardon of bys
syns and iniquities, how many
and great so euer they be. How
great a benefit this is, onely they
know which haue felt the burthe
of syn, which of all heauy thinges
is the most heauye. Agayne, no
man can cōmunicate with Chri-
stes body and bloud, but the same
must communicate with his spi-
rite for Chrides body is no dead
carcase. Now he that cōmunica-
teth with Chrides spirit, cōmu-
nicateth as with holynes, right-
teousnes, innocency, & immortali-
tie, and wyth all the merites of
Chrides body: so doth he with
God and all his glory, & with the
Church, & all the good that euer
it or any member of it had, hath
or shall haue: This is the cōmu-
nion of Sainctes which we beleue
in our

 Note
though I
apply thes

vpon the Lords Supper.

in our Crede, which hath way-
ting on it remission of synnes, re-
surrection of the flesh, and lyfe e-
uerlastyng.

To the end that we should be
most assured and certayne of all
these, Christ our Saviour did in-
stitute this his Supper, & ther-
fore would haue vs to vse it. So
that there is no man, I trow,
which seeth not great cause of ge-
ning thanks to God for this ho-
ly Sacrament of the Lord, wher-
by if we worthely receiue it, we
ought to be certayne that all our
syns what soeuer they be, are par-
doned clearely: that we are rege-
nerate and bozne agayne into a
liuely hope, into an inheritaunce
immortall, vndefiled, and which
can neuer wither away: that we
are in the fellowship of God the
father, the Sonne, and the holy
Ghost:

thus: yet I
woulde not
þ any man
shuld think
that comu-
mionē fac-
torum in
the Crede
is not set
foorth there
for the bet-
ter explica-
tion of that
which pre-
cedeth it,
namelye,
what þ ho-
ly catholike
Church is.

1. Peter. 1.

1. John. 1.

1. Cor . 6.

2. Cor . 6.

Ghost : that we are Gods Temples , at one with God , and God at one with vs : that we are members of Chzistes Church and fellowes with the Sainctes in all felicity : that we are certayne of immortallitie in soule and body , & so of eternall lyfe , then whye thing what can be moze demanded : Chzist is ours , and we are Chzistes , he dwelleth in vs , and we in him . Oh happy eyes that see these things , and most happy hartes that feelee them . My deere bzethren , let vs pray vnto y^e Lord to open our eyes to see these wonderfull thinges , to geue vs faith to feelee them . Surely we ought no lesse to bee assured of them now in the worthy receiuyng of this Sacrament , then we are assured of the exterior symbols and Sacramentes . If an Angel
from

vpon the Lords Supper.

from heauen should come and tell you these things, then would you reioyce & be glad. And my deare hartes in the Lord, I euen now, though most vnworthy, am sent of the Lord to tel you no lesse, but that you worthely receiuing this Sacrament, shall receiue remission of all your syns, or rather certainty that they are remitted, and that you are euen now Gods darlings, Temples, and fellow inheritours of al the good that euer he hath. Wherefore see that you geue thanks vnto the Lord for this his great goodnes, & prayse bys name for euer.

Oh, sayth one, I could be glad in very deede, and geue thanks from my very hart, if that I dyd worthely receiue this sacrament. But (alas) I am a very greuous synner, & I feele in my selfe very

R. i. little

An obiection of vnworthy receiuing.

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little repentance and fayth, and
therefore I am a frayde that I
am vnworthy.

The answer.

To the answering of this ob-
iection I thinke it necessarie to
speake somthing of the worthy re-
ceiuing of this Sacrament, in as
great breuity and playnes as I
can. The Apostle wylleth al men
to proue and examine them selues
befoze they eate of the bread, and
drinke of the cup: for they that
eate and drinke vnworthely, eate
and drinke damnation. There-
fore this probation and examine-
tion is necessary. If men wyl try
their golde and syluer, whether
they be copper or no, is it not more
necessarie that men should try
their consciences? Now how
this should be, the Papists teach
amysse in sending vs to their cu-
riculer confession, which is impos-
sible.

vpon the Lords Supper.

sible. The true probation and tryall of a Chyristian conscience consisteth altogether in faith and repentance. Faith hath respect to the doctrine and articles of our beliefe, repentance hath respect to maners & conuersation. Concerning the former, I meane of faith, we may see the Apostle teacheth vs. 2. Corint. II. Concerning the latter for our conuersation, those syns which are called commonly mortall or deadly are to be remoued. These syns are discerned from other syns by the Apostle, Rom. 6. in saying: Let not syn raygne and beare a swynge in your mortall bodies. For truly then we synne deadly, when we geue ouer to synne, and let it haue the bzidle at his liberty, when we strue not agaynst it, but allow it and consent to it. Howbeit, if we strue

R. ij. against

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against it, if it Displease vs, then
trulye though synne be in vs (for
we ought to obey God without
all resistance or vnwillingnes)
yet our syns be not of those syns
which sepetate vs from God, but
for Chzistes sake shall not be im-
puted vnto vs beleuing.

Therfore my Dearely beloved,
if that your synnes doo now dis-
please you, if you purpose vnfa-
nedly to be enemies to syn in your
selues and in others, as you may,
Durynge your whole lyfe, if you
hope in Chzist for pardon, if you
beleue according to the holy scrip-
tures and articles of the Chzistian
fayth set forth in your Crede, if
I say, you nowe trust in Gods
mercy through Chzistes merits
if you repent, and earnestly pur-
pose befoze God to amende your
lyfe, and to geue ouer your selues

vpon the Lords Supper.

to serue the Lord in holynes and
righteousnes al the daies of your
life, although befoze this present
you haue most greuouly synned,
I publish vnto you that you are
worthy gesses for this table, you
shall be welcome to Christ, your
syns shall be pardoned, you shall
be endued with his spirit, and so
with communion with hym and
the father, & the whole Church
of God, Christ wyl dwel in you,
& you shall dwell in him for euer
more. Wherefoze behaue your
selues accordingley wyth ioyful-
nes and thankes geuing. Do you
nowe appeare befoze the Lord:
make cleane your houses, & open
the dozes of your hartes by re-
pentance and faith, that the Lord
of hostes, the kyng of glozy may
enter in: and for euer hereafter
beware of all suche thynges as
might

M. Bradfords Sermon

myght displease the eyes of hys
Majesty . Flee from syn as from
a Coade , come away from popes
ry and all Antichristian religion,
be diligent in your vocations , be
Diligent & earnest in prayer , hea-
ken to the voyce of God in hys
word with reuerence , lyue wof-
thye your profession. Let your
lyght in your lyfe so shine , that
men may see your good workes,
and glorify your father which is
in heauen . As you haue bene
Darknes , & followed the workes
of darknes , so now henceforth be
light in the Lord , & haue society
with the workes of light . Now
hath God renued hys couenante
with you , in Gods sight now are
you as cleane , and healed fro all
your sores of synnes . Go your
wayes , syn no more , lest a worst
thing happen vnto you. See that
your

vpon the Lords Supper.

your house beyng new swept, be furnished with godlines and vertue, and beware of idlenes, lest the deuill come with seuen spirits worse then him selfe, and so take his lodging, and then your latter end will be worse then the first.

God our father, for the tender mercy and merites of hye sonne, be merciful vnto vs, forgiue vs al our syns, and geue vs his holy spirit, to purge, cleanse, & sanctify vs, that we may bee holpe in hye sight through Christ, & that we now may be made ready & worthy to receiue this holy Sacrament, with the fruits of the same, to the full reioycing & strengthening of our harts in the Lord.

To whom be all honour & glory, world without ende. Amen.

(*)

To God be all praise for euer.

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